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## PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* and the *Journal of American Folk-Lore* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages.—EDITOR.]

### GENERAL

**Aarne** (A.) Zum Märchen von der Tiersprache. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 298-303.) Cites and discusses Finnish (A. notes 11 variants), Little Russian, Servian, Tatar (Caucasian), and Georgian versions of the tale of the language of animals and the learning of it by a man whose wife teases him to teach her, which he will not do.

**Andree** (R.) Johanna Mestorf zum 80 Geburtstag. (Globus, Brnswgw., 1909, xcv, 213-215, portr.) Account of life, scientific activities, publications, etc., of Miss Johanna Mestorf, curator of the National Museum of Antiquities in Kiel, the only woman to hold the title of Professor, conferred on her on her 70th birthday by the Prussian Government. She has also a gold medal for art and science from the Kaiser. She has been a frequent contributor to *Globus*.

— Ueber den Wert der Ethnologie für die anderen Wissenschaften. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnswgw., 1908, xxxix, 66-71.) Discusses the value of ethnology for prehistory, archeology, philology, science of religion, psychology, history, jurisprudence, political economy, medicine, geography, art, music, practical politics, etc., pointing out interesting problems, contributions, etc.

— Den Tod betrügen. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 203-204.) Notes on "deceiving Death" (empty miniature coffins offered by Neapolitan mothers when children

are sick; change of name, etc., as among orthodox Jews).

**Anthropology and the Empire:** Deputation to Mr Asquith. (Man, Lond., 1909, ix, 85-87.) Report of presentation of memorial for establishment of an Imperial Bureau of Anthropology,—argument by Prof. W. Ridgeway, etc.

**Audenio** (E.) Il mancinismo. (R. Sper. di Freniatr., Reggio-Emilia, 1909, xxxv, 287.) According to A., true lefthandedness and true righthandedness are not so common as hitherto thought,—the righthanded and lefthanded in muscular strength, e. g., are not so for agility or duration of static contraction. Righthandedness for one thing, lefthandedness for another, occurs, within the group of righthanded and lefthanded, and even ambidexterity also. Ambidexterity (not lefthandedness) is atavistic in character.

**Avebury** (Lord) Sir John Evans, K.C.B., D.C.L., F.R.S. Born November 17th, 1823; died May 31st, 1908. (Man, Lond., 1908, VIII, 97-98, 1 pl.) Brief account of life, scientific activities and publications. His most notable work was the *Ancient Stone Implements, Weapons, and Ornaments of Great Britain* (1872).

**B.** (E.) Frederick Thomas Elworthy. (Folk-Lore, Lond., 1908, XIX, 109-110.) Brief account of scientific activities and publications of F. T. Elworthy (d. Dec. 13, 1907), author of *The Evil Eye* (1895), *Horns of Honor* (1900), etc.

- Backman (G.)** Om människans utveckling efter människoblivandet. (Ymer, Stockhlm., 1909, XXIX, 218-251, 272-308, 56 fgs.) First two sections of a discussion of the development of man since the fixation of the human species. Treats particularly of the "fossil races" of Europe.
- Baelz (E.)** Ueber plötzliches Ergrauen der Haare nach Schreck. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1908, XXXIX, 98-99.) Note on a case (woman 30 years old) of hair turning gray from fright (as result of steamer collision, fall into water, death of child), and another case of part-gray hair; "three-colored" hair is also noted.
- Ueber das Lockigwerden schlichter Haare nach Abdominaltyphus. (Ibid., 99-100.) Dr. B. cites five cases (of his personal knowledge) where, after attacks of abdominal typhus the straight hair of patients has grown curly after being lost.
- Baudouin (M.)** Un cas de mariages précoces se succédant, pendant cinq générations, dans la même famille. Influence possible d'une coutume analogue à celle du maraichinage. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 716-723, 1 fg.) Treats of a family in Poitou counting 5 living generations (4 mothers of 4 generations, 84, 66, 46, 27 years old,—the last has 3 children, of 7, 5, and 1 year). The 5 mothers were all married early (the ages at marriage being respectively 14, 16, 17, 17, 19) and the husbands also were young—the majority of girls in this part of France entering marriage after 20. In the first 4 generations the first child has been a girl. Very precocious marriages may serve a social purpose. Monogamy after pregnancy (fidelity during marriage) is, according to Dr. B., "not merely a social convention, but an *instinctive* opinion of the *normal* woman, resting on a solid physiological basis."
- Bello y Rodriguez (S.)** Le fémur et le tibia chez l'homme et les anthropoïdes. (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., X, 37-40.) Résumé of the author's monograph with this title. See review in *Amer. Anthropol.*, 1909, N. S., XI, 503.
- Bellucci (J.)** Quelques observations sur les pointes de foudre. (L'Anthropologie, Paris, 1909, XX, 31-34.) Compares the report of Zeltner as to the Soudanese belief in "thunderstones" (stone axes) with similar ideas of the ignorant Italian peasantry; also the resemblance of the *haruspex* and the African "rain-maker."
- Berkman (O.)** Zwei Fälle von Trigonokephalie. (A. f. Anthropol., Brnschw., 1909, N. F., VII, 349-351, 6 fgs.) Treats of a Jewish skull in the collection of the Brunswick Natural History Museum, where the trigonocephaly is due to premature synostosis of the frontal bones, etc., induced by meningitis acuta simplex; and a case of trigonocephaly in an 8 year old boy in the Institution for the Blind in Brunswick,—here the anomaly is due to meningitis on a rachitic basis.
- Bloch (A.)** Sur le mongolisme infantile dans la race blanche et sur d'autres anomalies qui sont des caractères normaux dans diverses races. (Bull. Soc. d'Anthrop. de Paris, v<sup>e</sup> s., IX, 1908, 561-570.) Treats of "infantile Mongolism" (Mongolian idiocy, Mongolian ear, hand, and, in particular, "Mongolian eye"). According to B., "Mongolian idiots" die young or disappear without descendants; such anomalies are not hereditary, and no new race-variety is formed. Other correspondences to other races also exist in idiots. In 1904 Barr made out a negroïd and an American Indian type.
- Boas (F.)** William Jones. So. Wkmm. Hampton, Va., 1909, XXXVIII, 337-339, portr.) Brief account of life and works of the anthropologist and Algonian specialist, William Jones (d. March 28, 1909).
- William Jones. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 137-139, portr.)
- Bolte (J.)** Neuere Märchenliteratur. Z. d. V. f. Volksk., Berlin, 1908, XVII, 450-461.) Brief résumés and critiques of recent literature (books, periodical articles, etc.) on *Märchen* and allied topics: General (Wundt's essay on development of the *mythus*; Olrik's "epic laws"; Dähnhardt's *Natursagen*; Aarne's comparative

- studies of "the magic ring," the "three wish-things" and "the magic bird"; Dähnhardt's *Schwänke aus aller Welt*), Switzerland (Jegerlehner's *Märchen u. Sagen aus Wallis*), Denmark (Kristensen's great collection of tales, 2,827 in number), England, France, Italy, Hungary, Gipsy (Krauss's *Zigeunerhumor*); Arabia and Farther India (Hertel's tales from Hëmacandra; O'Connor's *Folk-Tales from Tibet*), Africa, America, Philippine Is., etc. The second section treats of later literature. Among other works, Thimme's *Das Märchen* (Lpzg., 1909); Riklin's *Wunscherfüllung und Symbolik im Märchen* (Lpzg., 1908); Friedrich's *Grundlage, Entstehung und genaue Einzeldeutung der bekanntesten germanischen Märchen, Mythen und Sagen* (Lpzg., 1909); Dähnhardt's *Natursagen* (2. Bd., Lpzg., 1909); Hertel's *Tantrākyaika* (Lpzg., 1909), etc., are discussed.
- Brown (R.)** The constellation of the Great Bear. (*Amer. Antiq.*, Salem, Mass., 1909, xxxi, 27-28.) Notes on the "Great Bear" in Assyrian and Aryan mythology.
- Buch (M.)** Ueber den Kitzel. (A. f. *Physiol.*, Leipzig, 1909, 1-26.) Discusses the biology, psychology, etc., of tickling (skin-tickle, tickle of mucous membrane, muscle or deep tickle, "psychic tickle"), in the individual and the race. B. favors the theory that tickling and the laughter-reaction have developed by natural selection out of play. Good bibliography.
- Die Beziehungen des Kitzels zur Erotik. (*Ibid.*, 27-33.) Treats of ticklishness in relation to sexuality. According to B., ticklishness is in woman much more intimately connected with the erotic element than is the case in man, and in woman sexual satisfaction dulls ticklishness more than in man.
- Buschan (G.)** Der Rechenkünstler Heinhaus. (*Arch. f. Anthrop.*, Brn-schw., 1908, N. F., VIII, 148-154, 2 fgs., 2 portr.) Notes on F. A. Heinhaus (b. 1848), the mathematical calculator (height 1770 mm., normal and of normal ancestry; Möbius's "Stirneck" is prominent; cephalic index 80.5; dimensions of skull far above average; estimated skull-capacity 1552 ccm., and brain-capacity 1424 gr.). Heinhaus is of both the visual and auditive types. His memory is phenomenal, but he seems to rely on his "gift for calculation."
- Camus (P.)** Étude sur la puissance de la hache préhistorique et sur l'évolution de son tranchant. (*Bull. Soc. d'Anthrop. de Paris*, 1908, v<sup>e</sup> s., ix, 667-671, 5 fgs.) Points out the weakness of paleolithic axes, the really powerful implement of this sort appearing only with the neolithic age, which, indeed, might be termed "the age of the axe." The rounded edge of the neolithic axe made its use as a cutting instrument more easy (perfection came with copper, bronze and iron). Oblique cutting edges were employed only for certain special purposes.
- Capitan (L.)** Le professeur Hamy. (R. de l'Éc. d'Anthrop. de Paris, 1908, xviii, 423-425.) Sketch of scientific activities of the late E. T. Hamy (d. 1908). Of value to Americanists are the three volumes of Hamy's *Décades américaines*, his *Galerie américaine du musée d'ethnographie du Trocadéro*, *Codex Borbonicus* and *Codex Telleriano-Remensis*. His ethnographic studies covered a wide field.
- Armand Lombard-Dumas. Ulysse Dumas. (*Ibid.*, 1909, xix, 109-111.) Brief sketches of life and scientific activities of A. Lombard-Dumas (1836-1909), geologist and archeologist, author of a descriptive catalogue of megalithic monuments of the department of Gard, and an account of the neolithic "station" of Fontbousse; and of U. Dumas (1873-1909) archeologist and student of prehistoric industries.
- Cartailhac (E.)** Notice sur M. Félix Regnault, de Toulouse; ses travaux. (*Bull. Soc. Archéol. du Midi*, Toulouse, 1908, N. S. no. 38, 312-318, portr.) Brief account of scientific activities of F. Regnault (1847-1908) with list of publications. R.'s investigations related chiefly to cave man in France.
- Carus (P.)** Hazing and faggging. (*Open Court*, Chicago, 1909, xxiii, 430-437, 4 fgs.) Historical and etymological notes on hazing, beanism, pennalism, etc.



- Foundations laid in human sacrifice. (Ibid., 494-501, 5 figs.) Cites examples from Palestine (Gezer, Megiddo, etc.), various countries of Europe, etc.
- Sacramental cannibalism. (Ibid., 564-567.) Cites Prof. Petrie as to cannibalism in ancient Egypt and argues that "the Christian sacrament contains reminiscences of the old cannibalistic custom, and yet it has done away with it forever."
- Chamberlain** (A. F.) Note on some differences between "savages" and children. (Psychol. Bull., Baltimore, Md., 1909, vi, 212-214.) Treats briefly of the sign-language for the numbers 7, 8, 9 in the speech of the Moanus of the Admiralty Is., near New Guinea (Meier), the signs for 5 and 10 among the Zuni Indians (Cushing), the counting up to 20 of the Californian Yuki (Dixon and Kroeber), in relation to the counting of children.
- Notes on certain philosophies of the day. (Pop. Sci. Mo., N. Y., 1909, LXXIV, 575-578.) Brief anthropological discussions of the rule of the dead, mutability, imitation, misanthropism (neophobia), struggle.
- Chervin** (A.) Etudes des asymétries et des déformations crâniennes à l'aide des photographies métriques par une méthode dite "de retournement." (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 693-699, 3 figs.) Describes a method proposed by Dr C. for studying cranial asymmetries and deformations by means of metric photographs on a reticulated ground,—one contour being obtained from direct tracing of the photograph and compared with the same contour turned round. Dr M. Baudouin, in the discussion, pointed out the advantages of this method for anatomical, clinical, biological, archaeological purposes.
- Combarieu** (J.) La musique et la magie. (Idées Modernes, Paris, 1909, i, 291-297.) C. argues that music, the oldest of arts (its origin, evolution, esthetics, etc., are résumés in the word *charm*), owes its first form and first use to magic. In the beginning song (the voice) was a "charm,"—Latin *carmen*, Greek *aoidè*, Assyrian *siptu*, Egyptian *hosi*, etc.; song was "a higher form of action," that could even bend the gods to its will. The magical origin of music the author develops in detail in his book *La musique et la magie* (Paris, 1909).
- da Costa Ferreira** (A.) Idiotie et taches pigmentaires chez un enfant de 17 mois. (Bull. Soc. d'Anthrop. de Paris, v<sup>e</sup> s., ix, 1908, 646-649.) Brief account of large diffuse "blue spot" (Mongoloid) prominent particularly in the lumbar region in a boy of three months (up to that time sane and healthy) afflicted with idiocy,—now 17 months old. The spots were doubtless congenital.
- Couturat** (L.) D'une application de la logique au problème de la langue internationale. (R. de Métaph., Paris, 1908, xvi, 761-769.) Criticises Esperanto from the point of view of logic in regard to derivation of other parts of speech from nouns, from verbs, etc.
- Crofton** (H. T.) Dukeripen ta Choriben. (J. Gypsy Lore Soc., Liverpool, 1909, N. S., i, 227-228, 1 pl.) Treats of a drawing (illustrative of Gypsy life) made about 1875, "from a piece of tapestry believed to be Flemish of about 1650 to 1700."
- Crzelltitz** (A.) Methoden der Familienforschung. (Z. f. Ethnol., Berlin, 1909, xli, 181-198, 10 figs.) After discussing previous investigations of the family (C. judges Stroh-mayer's study in the *Arch. f. Rassenbiologie* for 1908 to be the best), the author treats briefly of genealogical trees (Stammbäume) and ancestral tables (Ahnentafeln). The *Stammbaum* (giving merely the male line) is of much less use than the *Ahnentafel* (giving the ancestors male and female of a given individual). But C. proposes to use the terms *Descendenstafeln* and *Aszendenstafeln* (or *Ahnentafeln*) and, for a scheme representing everything, *Sippschaftstafeln*. By a system of squares (males), circles (females), inserted numbers (for generations), use of black color, cross-hatching, etc., in various degrees (to indicate physical characters, defects, etc., ability, intellectual, esthetic qualities, etc.), C. is able to give a comprehensive picture of the family history of any

individual. The *Sippschaftstafel* of the author's children has 60 persons, his own 120, the Kaiser's 75,—the general formula is  $X = 8 + 6C^2$ , where C is the average number of children (the table goes back to the 4 *Urgrosselternpaare*). For the expression *Ahnenverlust* is to be substituted *Ahnenidentität*.

**Cunningham** (D. J.) *Anthropology in the eighteenth century.* (J. R. Anthropol. Inst., Lond., 1908, xxxviii, 10-35, 5 pl.) Treats of the lives and activities of Peter Camper (1721-1789), Charles White (1728-1813), J. F. Blumenbach (1752-1840), J. C. Prichard (1786-1848), Sir William Lawrence (1783-1867), of all of whom portraits are given. Camper is known by his work on the negro and the ape and by his celebrated "facial angle." White, who possessed a museum, published in 1799 *An Account of the Regular Gradation in Man, and in different Animals and Vegetables from the Former to the Latter*. He was one of the founders of anthropometry and discovered the index of fore-arm to upper arm, comparing it in Europeans and Negroes (of these he measured 50). Blumenbach began with his famous thesis *On the Natural Variety of Mankind*. He it was who in his account of "Wild Peter" disposed for good of the belief in so-called "Natural man," the *Homo sapiens ferus* of Linnæus. Prichard held that the ancestral human pair were black. He too began with a thesis, *De Humani Generis Varietate*. Lawrence, known for his *Lectures on Comparative Anatomy, Physiology, Zoology and the Natural History of Man*, anticipated "Weismannism" in some points.

**Cunningham** (J. T.) *The evolution of man.* (Science Progress, 1908, III, 192-201.) Outlines modern theories as to adaptational characters (here man differs chiefly from the apes), race-types (not Mendelian mutations), sexual selection, etc. C. thinks that "man affords an example of a single species which has started a new group, which might become a genus or family." Adaptive characters "are due not to selection, but to the effects of functional and physical

stimulation, and diagnostic characters are not adaptive, and therefore not due to selection, but to blastogenic variation."

**Densmore** (F.) *Scale formation in primitive music.* (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 1-2.)

**Des différents genres d'écritures.** (R. de l'Éc. d'Anthropol. de Paris, 1909, XIX, 241-244.) Notes on primitive "writing," particularly the beads and wampum, feathered pipes, etc., of North America and the *quipus* of Peru.

**Dozy** (G. J.) *In Memoriam: Johannes Diedrich Eduard Schmeltz, 1839-1909.* (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, i-vi, portr.) Sketch of life, appreciation of scientific activities, chronological 1864-1904 list of publications.

**Dubois** (E.) *On the correlation of the black and the orange-colored pigments, and its bearing upon the interpretation of red-hairedness.* (Man, Lond., 1908, VIII, 87-89.) Gives chief facts regarding "pyrrhotism" (red-hairedness) from author's paper in *Nederl. Tijdschr. v. Geneesk.*, Feb. 8, 1908. In man, as in animals in a state of domestication, "pyrrhotism" is a common phenomenon. According to Dr D., it "depends on an easily occurring (chemical) modification of the melanochrome into pyrrhochrome pigment."

**Dubreuil-Chambardel** (L.) *A propos de la camptodactylie.* (Bull. Soc. d'Anthropol. de Paris, 1908, v<sup>e</sup> s., IX, 167-170.) Dr D. considers camptodactyly (occurring in 16% of males, 12.5% females; more common in child; essentially hereditary) due to anatomic variations and not pathogenic or a mark of degeneracy. It occurs most frequently in the little finger. Bloch compares camptodactyly to *genu valgum*.

**Elderton** (E. M.) *On the association of drawing with other capacities in school-children.* (Biometrika, Cambridge, Engld., 1909, VII, 222-226.) Based on the data in E. Ivanoff's paper on "Recherches expérimentales sur le dessin des écoliers de la Suisse romande," in the *Archives de Psychologie* for 1908. Ability in drawing seems more closely associated with other characters in girls than

- in boys (except perhaps pedagogic character). Slight sexual differences appear.
- Elwang** (W. W.) The social function of religious belief. (Univ. of Missouri Studies, 1908, Soc. Sci. Ser., II, 1-103.) According to E. "religion functions among a culture people like ourselves just as it does among the nature peoples; it shifts the individual's attention from self to society and in so doing makes him a better citizen." The author cites material from the Australians and other primitive peoples.
- Evans** (H. R.) The necromancy of numbers and letters. (Open Court, Chicago, 1909, XXIII, 85-95.) Treats of 3, 9, the date-lore of Louis Philippe and Napoleon III, the "number of the beast" (Apocalypse), "magic opera glass," "magic squares," abracadabra, etc.
- Ferguson** (J.) Bibliographical notes on histories of inventions and books of secrets. Fifth supplement. (Trans. Glasgow Archeol. Soc., 1908, N. S., V, 125-185.) Treats of books of natural history, receipts in medicine and surgery, pharmacy, husbandry and housewifery, pyrotechny, and practical arts of various kinds, published between 1550 and 1650.
- Frassetto** (F.) Sull' origine e sull' evoluzione delle forme del cranio umano, forme eurasiche. (A. d. Soc. Rom. di Antrop., Roma, 1908, XIV, 163-196, 18 figs.) Based on the study of 156 skulls of fetuses and new-born children in the Female Clinic of the University of Munich. For the fetal period from the 4th to the 10th month 8, and for that from the 1st to the 2d month of extra-uterine life 3 crania are specially described, and the growth of the various bones is considered. According to Dr. F. the succession of intra-uterine forms is *Spheroides* (common and evident, 4th month), *Ovoides latus* (6th month), *Sphenoides* (by 7th month), *Pentagonoides latus obtusus* (7th and 8th months), *Pentagonoides latus acutus* and *P. latus complanatus* (9th and 10th months,—also *Rhomboides latus*). After birth the succession is *Pentagonoides latus*, *Sphenoides*, *Spheroides*. Thus the typical adult Eurasian form of the skull is the spheroid.
- Frazer** (J. G.) Howitt and Fison. (Folk-Lore, Lond., 1909, XX, 144-180.) Sketches life and scientific activities of Rev. L. Fison (d. Dec., 1907) and Dr A. W. Howitt (d. March, 1908), pioneers in modern ethnologic investigation of the Australian aborigines.
- Froriep** (A.) Ueber den Schädel und andere Knochenreste des Botanikers Hugo v. Mohl. (Arch. f. Anthrop., Brnschw., 1908, N. F., VIII, 124-145, 5 figs., 4 pl., portr.) Treats of the skull (in particular) and brain-model from cast of skull, long bones, etc., of H. von Mohl (1805-1872), a distinguished botanist; sketch of life and character is given. The leg bones show as compared with those of the arms a disproportionate length, strength, development of tuberosities, etc. The estimated brain-weight from skull capacity is, by the Welcker method 1402.5 gr., by the Rieger method 1350 gr., and by that of Manouvrier 1305 gr.; the skull capacity in proportion to body-mass is relatively small—his brain-weight could not have exceeded the European average for males. Skull and brain are very asymmetrical; the general type of brain is markedly frontipetal (cephalic index 82.48). The relation of the peculiarities of brain-development (relatively small development of frontal brain and relatively large extent of coronal-temporal-occipital region) to v. Mohl's psychic character, etc., is discussed, his lack of the gift of cooperative creativeness being noted.
- Für die Zigeuner.** (Globus, Brnschw., 1908, XCIV, 49-50.) Notes the efforts made in European countries formerly and at the present time to repress or exterminate the Gypsies, after Winsted, in his "Gypsy Civilization," in the *Journal of the Gypsy Lore Society* for 1908, the attempts to "civilize" them, etc.; the case of the Gypsy boy educated by Liszt, who returned to his people, is of interest.
- G.** (J.) F. G. Hilton Price. (Ann. Arch. & Anthrop., Liverpool, 1909, II, 94-95.) Sketch of life and works of the late vice-president of the Liverpool University Institute of Archeology (1842-1909), archeologist (Roman remains, Egypt).

**Gaster (M.)** Presidential address.

(Folk-Lore, Lond., 1908, xix, 12-30.) Treats of the fairy-tale, its nature, elements (democracy of animatism, metempsychosis and metamorphosis natural, absence of divinity in the religious realm, nether world a sort of negative Elysium and not hell or Gehenna, belief in an immortality *sui generis*, men and women few in type but of manifold combinations, etc., transformation of the lazy, dull, small, ugly, ignorant, silly, etc., things and creatures not to be judged by outward appearances, absence of normal animals as antagonists of hero, superior knowledge as weapon that decides contest, size of no moment). The fairy-tale was "the first attempt of man to solve the riddle of life and world." The poetic imagination of mankind "has created this imaginary world of unity, beauty and justice, and has transported all the ideal hopes and aspirations of man."

— Presidential address. (Ibid., 1909, xx, 12-31.) Treats of the origin and diffusion of fairy-tales, legends, folk-lore, etc., the field and the value of the study of folk-lore. The most advanced types have retained rudimentary elements of their primitive condition. The folk-lore of one nation, in spite of all divergence in detail, is essentially that of almost every other nation. This disposes of the narrower mythological theory. The discarded literature of the classes filters slowly down to the masses. There is a mutual play of popular and classical literature, the written and the spoken.

**van Gennep (A.)** Linguistique et sociologie. II. Essai d'une théorie des langues spéciales. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, II, 327-337.) Treats of special languages sacred and profane, with particular reference to R. Lasch's *Über Sondersprachen und ihre Entstehung* (1907), the theories of J. G. Frazer, etc. Special languages are not mere "sports" or "abnormal phenomena," but they sustain in the midst of the general society the rôle played by each general language in respect to other general languages. They are one of the forms of variation, de-

sired and necessary for the life of society.

**Giannelli (A.)** Un caso di milza rudimentaria. (A. d. Soc. Rom. di Antrop., Roma, 1908, xiv, 209-212, 1 fig.) Treats of case of rudimentary spleen in a patient (d. at 28 years) suffering from dementia praecox in the Lunatic Asylum in Rome. The arrested development here noted corresponds to the condition of the spleen at a period anterior to the eighth month.

— Anormale suddivisione dei polmoni. (Ibid., 213-217, 1 fig.) Notes on two cases of abnormal subdivision of the lungs,—left divided into 3, and 5 lobes,—the latter a very rare anomaly.

**Graebner (F.)** Der Neubau des Berliner Museums für Völkerkunde und andere praktische Zeitfragen der Ethnologie. (Globus, Brnschw., 1908, xciv, 213-216.) Discusses the new building for the Berlin Ethnological Museum in relation to practical ethnological questions. The Berlin Museum, as the center of the ethnological world in Germany, ought to develop its publications accordingly, and the colonial authorities ought to help much in the labor necessary to collect aboriginal material and anthropological data before the opportunity to do so has vanished.

**Gray (J.)** A new instrument for determining the color of the hair, eyes and skin. (Man, Lond., 1908, viii, 54-58, 6 figs.) Discusses the measurement of pigmentation by means of an instrument on the principle of the Lovibond tintometer, called "the pigmentation meter."

— Apparat zur Bestimmung der Haut- und Haarfarben. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1908, xxxix, 115.) Note on colored-glass apparatus for testing color of skin and hair (observation as with photometer). Same as instrument described in previous article.

**Haddon (A. C.)** The regulations for obtaining a diploma of anthropology in the University of Cambridge. (Man, Lond., 1908, viii, 42.) Gives the terms stated in the "grace" passed by the senate in January,

- 1908, and the powers of the "Board of Anthropological Studies."
- and Bushnell (D. I., Jr.) Otis Tufton Mason. (Ibid., 1909, ix, 17-18.) Brief notes on life and works of Prof. O. T. Mason (1838-1908).
- Hahn (E.) Das Gestirn des Wagens. (Z. f. Ethnol., Berlin, 1909, xli, 272.) Appeals for the designation of the constellation sometimes called in German (as elsewhere in W. Europe), "der Grosse Bär," as "der Wagen," corresponding to the "Wain" of older English, etc. The Latin term *Ursa major* signifies really "Great She-bear."
- Halbfass (W.) Industrie, Verkehr und Natur. (Globus, Brnschw., 1908, xciv, 270-273.) Treats of the dangers, etc., of the excessive utilization of natural flowing and subterranean water for purposes of industry and commerce. Some joy in unchanged nature is needed for man's best development.
- Hallock (C.) Loyalty of tradition. (Amer. Antiq., Salem, Mass., 1909, xxxi, 159-163.) Argues that "tradition, as transmitted orally from father to son through all the generations from the beginning until now, is the most reliable resource we have to base current or ancient history upon," and that "transmission goes on infallibly."
- Hambruch (P.) Ein neuer "Ohrhöhenmesser" nach Professor Krämer. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, xl, 39-40, 2 fgs.) Describes a new apparatus for measuring the ear-height of the living subject by a single individual, invented by Prof. A. Krämer of Kiel.
- Hamy (E. T.) Charles Arthaud de Pont-à-Mousson, 1748-1791. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>s</sup> s., ix, 293-314.) Brief account of life and activities and publications of Dr C. Arthaud, resident in Santo Domingo 1772-1791. At pages 303-310 and 310-314, respectively, contains the reprint of an article (published in 1786) by Arthaud on the "Constitution of the aborigines, their arts, their industry and their means of subsistence," and of an unpublished Ms. (1790) on "The phallus among the aborigines." In the first the author treats of agricultural implements and processes, stone axes, fetishes and *zemis*, houses, songs, character and temperament of Indians, and notes the occurrence of simple and ornamental pottery, a stone mortar carved in relief, etc. The second was occasioned by the discovery in a great cavern on the island of several phalli of natural size in connection with human remains.
- von Hansemann (D.) Ueber die Asymmetrie der Gelenkflächen des Hinterhauptes. (Z. f. Ethnol., Berlin, 1908, xl, 994-997.) From the examination of some 400 skulls (of these about 200 from Africa, Australia, Polynesia, etc.) H. comes to the conclusion that the well-known asymmetry of the articular surfaces (condyles) of the occiput is a character acquired in early childhood, due to some factor of civilized life, probably the attitude assumed in reading and writing. These surfaces continue symmetric in the child up to the seventh or the eighth year; of the 200 skulls of non-European races 156 showed this symmetry, of the 200 European skulls only 17.
- Die Bedeutung der Ossicula mentalia für die Kinnbildung. (Ibid., 1909, xli, 714-721.) Discusses the significances of the *ossicula mentalia* in the formation of the chin,—views of Toldt, Walkhoff, etc. v. H. holds that the *ossicula mentalia* existed in the Neanderthal man and probably also in the Heidelberg man, and, while they may serve to mark man off from the lower animals, they can be held to distinguish the Neanderthal race from modern man.
- Hellmilch (M.) Aufmessung und Kartendarstellung vorgeschichtlicher Befestigungswerke. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, xl, 6-11, 1 fg.) Discusses the problems concerned in the measurement and cartographical representation of prehistoric fortification-works, etc.
- Hellwig (A.) Das Eid im Volksglauben. (Globus, Brnschw., 1908, xciv, 125-126.) Notes on folk-lore concerning the oath (pregnant women may not make oath lest child be harmed in some way,—widespread superstition; dangers of oathmaking, etc.).

- *Prozesstalismane.* (Ibid., 1909, xcv, 21-24.) Treats of talismans for protection in trials, lawsuits, etc., devices for luck in court, etc., in various parts of Germany in particular: Objects carried on the person (powdered snake-skin, heart of a raven, baptismal water, caul, roots and vegetables, rabbit's foot in America, etc.), performance of certain action on the way to court or during the trial (putting stocking on inside out), use of certain "magic" formulas (specimens of verse to be recited are given), etc. See also H.'s *Verbrechen und Aberglaube* (Leipzig, 1908).
- *Zufall und Aberglaube.* (Ibid., 293-297.) Discusses the rôle of chance in superstition (misses in the case of amulets are forgotten and the "hits" only remembered); harmless unintentional prophecies turn out true and the authors become witches or medicine-men; dead bodies happen to be found only after folk-procedure has been resorted to; thieves and other offenders are found in like manner; charlatans often begin their careers after a lucky chance. H. cites many instances of the effect of chance in strengthening old superstitions or even setting up new ones in quite modern days.
- *Mystische Meineidszeremonien.* (A. f. Religsw., Lpzg., 1909, XII, 46-66.) Treats of mystic ceremonies and devices in use to avoid the result of perjury, punishment, etc., in various parts of Europe, Germany in particular: Swearing into the ground or into the air (so as to prevent being struck by lightning; "swearing off" by holding the palm of the raised hand toward the judge; holding something in the hand as a sort of "scape-goat" (in use among Germans, Poles, Rumanians, Ruthenians, Huzuls, Servians, etc.); leaving out words, mumbling, speaking indistinctly; crooking the finger where touching the Holy Scriptures (Jews), avoiding touching the Bible, the Koran, etc.; "Jesuitical" doctrine of perjury; devices to cheat the devil, etc. A knowledge of some of the data in this field is of practical use to the lawyer and the judicial authorities.
- Helmolt (H. F.) A friend of the Gypsies. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., 1, 193-197, portr.) Sketch of life and works of Dr H. von Wislocki (d. Feb., 1907), an authority on the ethnology and folklore of the Gypsies. Translated from *Das literarische Echo* for Aug., 1907.
- Hertel (J.) Zu den Erzählungen von der Muttermilch und der schwimmenden Lade. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 83-92, 128.) Discusses, with additional data (the tale of Kubêradatta, etc., published by H. in his *Ausgew. Erzählg. aus Hëmancandras Parîṣiṣṭaparvan*, Leipzig, 1908), especially from Hindu sources, the tale of the mother's milk and the floating chest, treated by E. Cosquin in the *Revue des questions historiques* for 1908. In the various versions the chest serves 8 different purposes. This cycle includes the story of the finding of Moses.
- Zur Fabel von den Hasen und den Fröschen. (Ibid., 426-429.) Discusses the fable of the hare and the frogs, and refers the Esthonian, Russian and Finnish versions cited by Dähnhardt to an Asiatic source (cf. Pâli-Jâtaka, 322). An African tale of the hare as moon-messenger may hail from India also.
- Hervé (G.) Les trois glorieuses de 1859 et leur cinquantenaire. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 1-4, 3 fgs.) The year 1859 is celebrated for having been the time of the publication of the *Origin of Species* by Charles Darwin, the foundation of the *Société d'Anthropologie de Paris* by Paul Broca, and the acceptance by Sir Charles Lyell, President of the British Association for the Advancement of Science, of the evidence demonstrating the existence of post-pliocene man, theoretically argued by Boucher de Perthes as early as 1838 and for twenty years subsequently on the basis of flints from the diluvium of the Somme, etc. The relations of these three things are discussed by H. It is to be noted that the Paris Anthropological Society decided in 1883 to hold an annual *Conférence transformiste* (not darwinienne).
- Des pierres-figures au point de vue ethnographique. (Ibid., 77-91,

- 6 fgs.) Treats of *pierres-figures* (i. e., zoomorphic stones (imitations of animals, etc.), retouched "sports" of nature, among the Lapps, Siberian tribes, Zuñi and other Indians, Eskimo of Alaska, Webias of New Caledonia, Australian churingas, etc. According to H. these objects are intimately connected with "magic" and "religion." The forms seen in them by prehistoric and savage man are largely what we see in them now. Some peoples have a keen faculty for "seeing" such things. See Archambault (M.).
- Hoffman-Krayer** (E.) *Volkskundliche Umfragen X. Gebräuche zu bestimmten Jahreszeiten und Tagen. I.* (Schw. Arch. f. Volksk., Basel, 1909, XIII, 212.) *Questionnaire* of 26 items relating to special days and festivals of winter.
- Hospital** (P.) *L'intervention des habillements sexuels.* (Ann. Méd.-psychol., Paris, 1909, 9<sup>e</sup> s., IX, 29-36.) Treats of men dressing as women and vice versa, from Tiresias down to Mme. Dieulafoy and the university gown of to-day.
- How the world is shod.** (Nat. Geogr. Mag., Wash., 1908, XIX, 649-660, 11 pl.) These illustrations treat of Russian high leather boots, Breton out-door shoe factory, foot-gear of Tower of London guards, shoes of Queen's guard at Athens, Chinese shoe-stall, fine shoes of Canton ladies, wooden shoes of low classes in India, Japanese clogs and sandals, cliff-dwellers' sandals.
- Hultkrantz** (J. W.) *Über Dysostosis cleido-cranialis. Kongenitale, Kombinierte Schädel- und Schlüsselbeinanomalien.* (Z. f. Morphol. u. Anthropol., Stuttgart, 1908, XI, 385-524, 9 fgs., 3 pl.) Detailed discussion of dysostosis and its anatomical peculiarities, origin, etc. Besides considering 53 cases listed in the literature of the subject, Dr H. gives the results of observations on 9 living dysostotic individuals, investigations of 5 dysostotic skulls in the Pathological Museum in Vienna and one in the Anatomical Museum of Helsingfors. Dysostosis cleido-cranialis is a congenital malformation of the bony system chiefly concerning the skull and the clavicle, which appears sometimes in quite normal families, has no sex-preference, and is often inherited.
- Isaac Heron.** (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 251-258, portr.) Notes on "one of the finest living specimens of a Gypsy of the old school."
- Kainzbauer** (L.) *Bedingungen zur Beurteilungen prähistorischer Zeichnungen.* (Mitt. d. Anthropol. Ges. in Wien, 1908, XXXVIII, 92-95.) Discusses the character of prehistoric drawings. Distinguishes decorative prehistoric drawings from "free representation." Some are not drawings but merely expressions of thought with most primitive means, as is nowadays even the case with normal man. Childhood and primitive man present identical phenomena. Further study of prehistoric drawings is needed to determine their real nature.
- Klaatsch** (H.) *Kraniomorphologie und Kraniotrigonometrie.* (Arch. f. Anthropol., Brnshwg., 1909, N. F., VIII, 101-123, 30 fgs.) Treats of cranial morphology and trigonometry (the lower jaw-bone in particular), with special reference to Europeans, Australians and the anthropoids. The exactness of the old craniometry (e. g. 6000 measurements of the lower jaw) is but a pseudo-exactness,—and even now race-morphology of the mandibula is almost a new field). Most Europeans have a "positive" chin, ancient diluvial man and the lower races a "negative" chin (and the anthropoids also). In the human race the formation of the chin has taken place polyphyletically. The "cranial square" with its 4 right-angled triangles is important for craniotrigonometry.
- Koch** (M.) *Demonstration eines Schädels mit Leontiasis ossea.* (Z. f. Ethnol., Berlin, 1909, XLI, 703-714, 5 fgs.) Treats of the monstrous skull of a 65 year old woman (d. 1909, in the hospital on the Urban), and compares it with the skulls of Sacy (1799), San Cassiano (1863), Liverpool (1866), Haarlem (1883), all of which, however, hardly belong together. Some cases of *Leontiasis ossea* may not be diseases *sui generis*, but consequences of rachitis. In the

discussion other examples, etc., were cited.

**Kohlbrugge** (J. H. F.) Rote Haare und deren Bedeutung. (Globus, Brnswgw., 1908, xciii, 309-312, 333-335.) Discusses red hair, its origin, significance, etc., in the anthropoids (and other animals) and man. K. compared redhairedness or erythrism in the anthropoids with albinism in man finding many points of coincidence, but reached the conclusion from further observations that white and red color are to be regarded as arrests of development, that can be restored if not excessively advanced, —they may be compared with *hypotrichosis* or hairlessness. Albinism and erythrism are sports (not varieties) and have something pathological and degenerative about them (this is often very marked in the former). Erythrism is a sort of albinism; red is no hair-color, but due to lack of color, or of color-substance.

— Untersuchungen über Groszhirnfurchen der Menschenrassen. (Z. f. Morphol. u. Anthropol. Lpzg., 1908, xi, 596-609.) Résumés the author's own investigations on the sulci of the cerebrum in 72 hemispheres of Javanese, 46 of other Malay peoples (Batak, Bugi, Timorese, etc.), 12 Australians and New Zealanders, 20 Dutchmen. No constant race differences in the cerebral sulci exist, and "it is as little possible to distinguish the brain of an Australian from that of a European, as to distinguish that of a man of genius from that of a simpleton." This does not however signify psychological indifference as well as convolitional.

**Kohnstamm** (O.) Ausdruckstätigkeit als Forschungsprinzip? (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1909, xl, 17-18.) Raises the question in how far the works and activities, etc., of primitive man (cf. the child) are teleological (or purposive) and in how far expressive.

**Kroeber** (A. L.) Classificatory systems of relationship. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 77-84.) Argues (chiefly from American Indian data) that: The generally accepted distinction between descriptive and classificatory systems of re-

lationships cannot be supported. Systems of terms of relationship can be properly compared through an examination of the categories of relation (8 are enumerated and briefly discussed) which they involve and of the degree to which they give expression to these categories. The fundamental difference between systems of terms of relationship of Europeans and of American Indians is that the former express a smaller number of categories of relationship than the latter, and express them more completely. Terms of relationship reflect psychology, not sociology. They are determined primarily by language and can be utilized for sociological inferences only with extreme caution.

**Lang** (A.) The origin of terms of human relationship. (Proc. Brit. Acad., Lond., 1908, iii, Repr., pp. 1-20.) L. discusses relationship-names in Greek, French, English, and particularly aboriginal Australian, and their wide extension, arguing that "as tribal laws developed, regulating all things by grade of age, the old names for the dearest relationships were simply extended (sometimes with qualifications, such as 'elder,' 'younger,' 'little') to all persons of the same age-grade, in the same phratry, with the same duties, privileges and restrictions. This kind of extension is familiar in modern custom." It indicates no primal promiscuity.

— Alfred William Howitt, C.M.G., Sc.D.; born 1830, died March 7th, 1908. (Man, Lond., 1908, viii, 85-86.) Brief account of life, scientific activities and publications. His great work is the *Native Tribes of South-East Australia* (1904).

**Lasch** (R.) Das Fortleben geschichtlicher Ereignisse in der Tradition der Naturvölker. (Globus, Brnswgw., 1908, xciii, 287-289.) Cites from various legends of primitive peoples evidence of the handing down of a knowledge of historical events in legends, traditions, etc. Tlingit Indians of Alaska (visit of Cook in 1778 and Baranoff in 1793); Eskimo (conflicts with Norsemen 1379-1456); Makah Indians of Cape Flattery (coming of Quimper at Neah



bay in 1792); Indonesia (earthquakes, volcanic eruptions, etc.); Australians (epidemics, coming of Europeans, etc.); St. Cruz Is. (shipwreck of European expedition in 1788); Maoris (coming of Europeans); Tongans (coming of Tasman in 1643), etc. L. considers it proved that highly-gifted people like the Polynesians, e. g., in no wise lack the historical sense, and that their traditions have often no little historical value.

**Le Damany (P.)** *Le mécanisme de la torsion et de la détorsion du fémur. Le mécanisme de la luxation congénitale de la hanche.* (Bull. Soc. d'Anthrop. de Paris, 1909, v° s., IX, 732-736.) Congenital dislocation of the hip is something "anthropological." Marking the rise from the anthropoid (rare in negroes, it occurs in male whites in the proportion of 1:1000, females 1:200). It is due to a malformation of the pelvis which increases the normal anterior obliquity of the cotyloid cavity and to the increase of the normal torsion of the femur. The femur is subject to torsion in intra-uterine life and to detorsion after birth. Dr Le D. has constructed a wooden apparatus for exhibiting torsion and detorsion, the mechanism of luxation, etc.

**Lehmann (J.)** *Einiges über Ornamentik.* (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 134-136.) Discusses the development of ornament, relations to technique, material, etc. Ornament is *sui generis* with peoples. Many ornament-motives of different peoples are essentially identical in form, but have arisen through a like model to begin with. The transference of such patterns from one field of ornamentation to another has been noted by Schmidt in the textile art of Brazilian Indians. The wire-art of Indonesia is also interesting here, and likewise the Hausa imitation of hair-braids, etc. (also ornaments on Somali shields).

**Lejeune (C.)** *De l'anthropoïde à l'homme.* (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., IX, 450-454.) Discusses the views of S. Reinach put forth in an article "From the Anthropoid to Man," published in the

*Université de Paris* for November, 1906. R. believes that "man came into being the day when the human tabu of sex was added to the animal tabu of blood." But new needs, rather than tabu, have been the making of man, according to L.

**Leuba (J. H.)** *The psychological origin of religion.* (Monist, Chicago, 1909, XIX, 27-35.) Discusses origin of ideas of ghosts, nature-beings and creators, the origin emotion of primitive religious life. According to Dr L. "all living savages known to us believe in ghosts, in spirits, and perhaps also in particular beings risen to the dignity of gods" (p. 28)—a rather broad statement. The order of origin of these beings is not settled. Fear, the first of the well-organized emotional reactions, was largely the origin of religion, its history being the gradual substitution of love for fear. See also the author's book (London, 1909) with the same title.

**Lewis (T.) and Embleton (D.)** *Split-hand and split-foot deformities, their types, origin and transmission.* (Biometrika, Cambridge, Engld., 1908, VI, 26-58, 7 pl., 2 fgs.) Based on the detailed study of 17 members of the "G" family of 44 deformed persons,—in all more than 180 individual cases have been collected. Types of split hand and foot, their terminology and the nature of cross-bones, origin and transmission of the deformities (maternal impressions, extra-uterine lesion, arrests of development, atavism, intra-uterine conditions, "sports," Mendelism, etc.) are discussed. This deformity has its origin in a "sport," tending to be transmitted along definite lines.

**von Luschan (F.)** *Akromegalie und Caput progenaeum.* (Z. f. Ethnol., Berlin, 1909, XLI, 698-703.) Notes resemblance of lower jaw, e. g., in acromegaly and progenia. The latter in high degree can occur without serious nervous symptoms and may be inherited for many generations (cf. Alfonso of Spain and his ancestor Charles V.). It is difficult to distinguish a high degree of progenia from a low degree of acromegaly.

**MacCurdy (G. G.)** *Eolith and paleolithic man.* (Amer. Anthropol., Lan-

caster, Pa., 1909, N. S., XI, 92-100, 4 fgs.)

— Anthropology at the Baltimore meeting with Proceedings of the American Anthropological Association for 1908. (Ibid., 101-119.)

— Théodore - Jules - Ernest Hamy. (Ibid., 145-147, portr.)

**Mahé** (G.) Terminologie rationnelle dans la description anatomique des dents humaines. (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., ix, 170-178.) Sets forth a "rational terminology for anatomic description of the human teeth," based on these four terms of precise and general application: anterior, posterior, external, internal.

**Mahoudeau** (P. G.) La question de l'origine de l'homme et la faillite de la science d'après Brunetière. (R. de l'Éc. d'Anthrop. de Paris, 1908, xviii, 361-379.) Critique of Brunetière's article in the *Revue des Deux Mondes* (1895) in relation to the "bankruptcy of science" and the question of the origin of man. Anthropology, according to M., demands facts, not legends, and proves the natural origin of man, which is not unknown to the Bible, as several texts show.

— L'origine de l'homme au point de vue expérimental. (Ibid., 1909, xix, 145-155.) Discusses the proposals of Prof. Bernelot-Moens in his pamphlet *Vérité: Recherches expérimentales sur l'origine de l'homme* (Paris, 1908), to investigate the origin of man by means of experiments in artificial fecundation of female anthropoids with human sperma, the crossing of anthropoids one with another, the infection of anthropoids with human diseases (particularly syphilis), etc. M. is of opinion that the "crossing of anthropoids with man can never resurrect a being that has disappeared; nor will any new beings he may be able to produce reveal the secret of man's origin."

**Manacorda** (G.) Zu dem volkstümlichen Motive von den weiblichen Schönheiten. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 436-441.) Treats of folk-motive of "the beauties of woman": The 18 beauties (Italian sonnet from a Perugian Ms. of the 15th century); the 21 beauties (Celtis

and Bebel,—ante 1508); the 30 beauties (Ms. of 16th century); the 33 beauties (Italian poem of 16th century); the 37 beauties (Italian poem of 16th century); 60 and 72 beauties also are mentioned. Comparisons of woman with the horse likewise occur.

**Manouvrier** (L.) Mémoire visuelle, visualisation colorée, calcul mental. Notes et étude sur Mlle. U. Diamandi. (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., ix, 584-642, 1 fg.) Details of study and experiments with Miss U. Diamandi, the mental prodigy.

— L'inauguration de la statue de Boucher de Perthes à Abbeville. (Ibid., 539-542.) Report of proceedings and brief address of M. Manouvrier at the dedication of the statue of Boucher de Perthes at Abbeville, June 7, 1908.

— Conclusions générales sur l'anthropologie des sexes et applications sociales. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 41-61.) Pt. III of general discussion of the anthropology of sex, resuming the views and personal opinions of the author on primary and secondary sexual differences, etc. The social separation of the sexes by means of their union in the family is a natural law graven upon the entire physiology and constitution of man and woman. There is a reciprocal attraction correlative with differentiation. Biologically, physiologically, sociologically man is man, and woman is woman.

**Marcuse** (M.) Geschlechtstrieb und "Liebe" des Urmenschen. (Sexual-Probl., Frankfurt, 1909, v, 721-740.) Discusses the question of the strength of the sexual impulse in primitive man, etc., with numerous bibliographical references. Dr M. holds to the theory of a strong development of the sex-impulse in primitive times, rejecting H. Ellis's view of its increase as a result of civilization.

**Marett** (R. R.) The tabu-mana formula as a minimum definition of religion. (A. f. Religsws., Lpzg., xii, 186-194.) M. argues that *tabu* and *mana* are "severally the negative and the positive modes of the supernatural," and discusses this formula in its relation to Tylor's theory of

- animism,—animism is too wide and not so homogeneous as *tabu-mana*. M. applies *tabu* and *mana* as categories to the phenomena of the stage of "savage," "primitive," or better, "rudimentary" religion. He holds that "the key to religious evolution is doubtless to be found in social evolution." The illustrative matter is taken from Codrington's *The Melanesians* (Oxford, 1891) and Tregear's *The Maori-Polynesian Comparative Dictionary* (Wellington, N. Z., 1891).
- Mendoza** (M. P.), **Ramirez** (M.), and **Enriquez** (P. V.). An improved modelling specially adapted for the central nervous system. Preparation of brain models. (Philip. J. Sci., Manila, 1908, III, 293-297, 3 pl.) Describes method of making brain-models of paper pulp.
- Mielke** (R.). Ein merkwürdiger Totenbrauch. (Z. f. Ethnol., Berlin, 1908, XL, 623-634.) Discusses the custom of burying the dead in a sitting posture, its geographical distribution, origin, etc. Sitting is symbolic of power, personal power especially; it has been developed out of the squatting (hocken) position, the most natural form of temporary rest; lying down suited only the sleeping and the sick with many peoples; in the sitting posture, too, the dead can easily look over all things, see far, etc. In the discussion Hr. Kossinna cited from Mecklenburg and Lubeck (megalithic graves) 25 cases of prehistoric sitting-burial.
- Mollison** (T.). Rechts und links in der Primatenreihe. (Korr.-Bl. d. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 112-115, 15 fgs.) Gives results of measurements of length of right and left humerus, radius, ulna, femur, tibia and fibula of Prosimia, Platyrrhine apes, Cercopithecus, chimpanzee, gorilla, gibbon, orang and man, and their graphic expression. As to the arm, man (the most marked), orang and gibbon are decidedly right-handed, the chimpanzee and gorilla left-handed, but not so markedly so as these are right-handed. In the Cercopithecidae and the monkeys of the New World equality of sides predominates, with the left side longer if either. The Prosimia represent all three possibilities, with a tendency to equality of the sides. With regard to the legs, asymmetry is likewise commoner in the higher than in the lower forms. In the orang and chimpanzee the right femur is longer, in man the left; in the New World apes alone the left tibia is longer; the right fibula is longer in man and the Cercopithecidae, elsewhere equal, or the right longer. In the orang and chimpanzee all three bones of the right leg are longer; in man the left femur and fibula and right tibia. If these facts are confirmed by more numerous investigations, it would appear that the origin of righthandedness must be due to something common to man and the orang and gibbon (not e. g. the ramification type of the aorta).
- Mountains** (The) and Migrations of Man. (Am. Antiq., Salem, Mass., 1909, XXXI, 127-144, 9 fgs.) General discussion of the "tracing of migrations of races by mountain ranges," and the beginning of the history of great nations "between ranges of mountains and in valleys through which great streams were continually flowing."
- Mühsam** (H.). Die Bedeutung der neueren Methoden der Blutdifferenzierung für die Anthropologie. (Z. f. Ethnol., Berlin, 1908, XL, 573-582, 4 fgs.) Discusses the recent methods of blood-differentiation (precipitation, absorption, complementary union, etc.) and their anthropological significance,—experiments of Nattlall, Uhlenhuth, Friedenthal, Weichardt, Friedberger, Bruck, etc. Bruck's researches indicate the following biological series: 1, Man. 2, Orangutan. 3, Gibbon. 4, Macacus rhesus and nemestrinus. 5, Macacus cynomolgus. The human species has a "dominant receptor," and each race, besides, a "partial receptor." If these experiments hold good, a useful biological race-distinguisher will have been found. See Neisser (M.).
- Myers** (C. S.). Some observations on the development of the color sense. (J. Psychol., Cambr., Eng., 1908, II, 353-362.) Gives results of experiments with painted "bricks" on the author's daughter during the period from the 24th to the 58th month of life. M. concludes that "it is ex-

tremely dangerous to formulate any opinion on the actual color experiences of an infant as the result of observing what colored objects it prefers or rejects, when these objects are presented with other colored or colorless objects." Also that we do not have sufficient evidence to show that the color sense materially differs in different peoples, or that the various color sensations of an infant develop at different periods in his life. The superior attractiveness of red is probably pre-human.

**Neisser (M.) und Sachs (H.)** Demonstration serodiagnostischen Methoden zur Feststellung von Artverschiedenheiten. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1908, xxxix, 97.) Describes the "Komplementablenkung" method of serum diagnosis, by which, e. g., Bruck distinguishes the White from the Mongolian and Malayan races. The Uhlenhuth method is criticized.

**Nestle (E.)** Zum Tod des grossen Pan. (A. f. Religsw., Lpzg., 1909, xii, 156-158.) Notes on the legend of the death of the god Pan in connection with the death of Jesus, etc. The basis is found in Plutarch.

**Neuberger (O.)** Das Jubiläum des Darwinismus und Lazarus Geiger. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1908, xxxix, 83.) Calls attention to the fact that the idea of the evolution of man (bodily and mentally) from lower organisms was set forth by Geiger in his *Ursprung und Entwicklung der menschlichen Sprache und Vernunft* sent to the publishers in part in 1859, though the printing did not begin till 1866.

**Neumayer (V. L.)** Ein Beitrag zur Lehre vom Längenwachstume des Hirnschädels. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 1-16, 1 fg.) Treats of the growth in length of the skull of the adult and the human, based on measurements, etc., of 78 skulls of individuals from 19 to 60 years of age, and 50 of infants from birth to 6 mos. According to N. the skull of the child "shows an infantile dolichocephaly, mesocephaly, and brachycephaly altogether different from the dolichocephaly, mesocephaly and brachycephaly of adult skulls." With the child "post-

auricular," and with the adult "preauricular" dolichocephaly predominates, the former being lost in the course of development. The adult skull is produced from that of the child not only through growth but also by means of transformation.

**Os (Les) mentonniers.** (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 645-646.) Résumés Dr Bourgerette's *Os mentonniers* (Thèse de Paris, 1908), a study of the little bony formations appearing toward the close of intrauterine life between the two lateral parts of the lower maxillary, at the lower part of the symphysis, based on the mandibles of 234 subjects. Their vestiges are represented in the adult by canalicular formations. These bones are peculiar to man alone.

**Papillault (G.)** Le VI<sup>e</sup> Congrès d'Anthropologie Criminelle. L'état actuelle de cette science et les conditions de ses futurs progrès. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 28-38.) Résumés the proceedings (published in 1908) of the Sixth International Congress of Criminal Anthropology held at Turin in 1906. The practical side of the science is being more and more emphasized, the elimination and cure of the antisocials, or better the formulation of an effective "preventive social hygiene."

— Le Darwinisme et les fêtes commémoratives de Cambridge. (Ibid., 296-302.) Account of Darwin celebration at Cambridge, England. June 22-24, 1909, with text of address of P. as representative of the École d'Anthropologie de Paris.

— **et Hervé (G.)** Le cerveau de l'assassin Gagny. Étude morphologique (Ibid., 245-262, 3 figs.) Morphological study of the brain of the assassin Gagny. The frontal, parietal and occipital lobes present numerous anomalies and peculiarities, the temporal lobe being the only one at all normal,—the external face of the left hemisphere seems hardly human in type. Cerebrally Gagny was abnormal, a fact confirmed by his individual history. A note (p. 260) by Dr Siffre shows dental anomalies.

**Pearson (K.)** On a new method of determining correlation between a

- measured character *A*, and a character *B*, of which only the percentage of cases wherein *B* exceeds (or falls short of) a given intensity is recorded for each grade of *A*. (Biometrika, Cambridge, Engld., 1909, VII, 96-105.) Treats of relation of age to anemia (not very marked in children 7-13 years; increases with age in girls, decreases with boys), age and capacity to pass examinations (statistics of London University Matriculation show "a small but sensible correlation between youth and ability to pass"), conscientiousness and cephalic index (correlation zero), effect of enlarged glands and tonsils on the weight of children (association "slight but significant"), effect of employment of mothers on the height of their sons (quite sensible correlation for a given age of child between its stature and the increasing stress due to employment of mother).
- On the inheritance of the deformity known as split-foot or lobster-claw. (Ibid., 1908, VI, 69-79, 8 pl.) Based on radiographic study of three individuals and other investigations of a family scattered through the agricultural district some distance from London. The abnormal seem to be twice as numerous as the normal. No reduced fertility or decrease of intelligence can be noted, and no general appearance of weak constitutions; no cousin marriages. Eugenically the case is serious.
- Peet** (S. D.) Arrow heads and spear heads. (Amer. Antiq., Salem, Mass., 1908, xxx, 259-266, 4 fgs.) Treats briefly of material, quarries, size and shape of bow, use, method of making, types of bow and their distribution, shapes of arrow, etc.
- The natural and the supernatural. (Ibid., 289-306, 5 fgs.) General discussion of the garden, the serpent and the tree, the world tree, personification of nature-powers, etc. The author believes that "the mythology of the Old Testament was the beginning of the world's story," and that "the idea of sacrifice is at the basis of all human worship, whether among the Pagans or Christians."
- The patriarchal age. (Ibid., 1909, xxxi, 80-91.) General account of the life, times and character of Abraham.
- Peixoto** (R.) José Vicente Barbosa du Bocage. (Portugalia, Porto, 1908, II, 681, portr.) Sketch of scientific activities and publications of Barbosa du Bocage (1823-1907), "the founder of zoology in Portugal."
- Joaquim Filipe Nery da Encarnação Delgado. (Ibid., 682, portr.) Sketch of scientific activities and publications of Gen. Nery Delgado (1835-1908), geologist and archeologist of note.
- Piéron** (H.) L'anthropologie psychologique, son objet et sa méthode. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 113-127.) Outlines the field and method of psychological anthropology. It includes ethnic and social psychology, criminal and pathological psychology, sexual psychology, ontogenetic and phylogenetic psychology and psychological heredity in man (biometry, etc.),—psychology of individuals, groups, peoples, races.
- Les problèmes actuels de l'instinct. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 503-538.) Treats instinct and its problems (the term "instinct" and its definitions; criteria, delimitation; end of the dogma of immutability of instincts; origin, disappearance of instincts, variation and atavism, etc.). Instincts may have had a double origin,—selection of fortuitous variations and transmission of individual adaptations.
- Ploetz** (A.) Lebensdauer der Eltern und Kindersterblichkeit. Ein Beitrag zum Studium der Konstitutionsvererbung und der natürlichen Auslese unter den Menschen. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, VI, 33-43.) Based on various monographs of Karl Pearson, etc., and on the author's material (5500 children from various German genealogical sources). Pearson's statistics indicate that "great child-mortality of a posterity corresponds generally to its higher mortality and *vice versa*." The other statistics show that "child-mortality in the first five years of life decreases regularly with the increasing longevity of the parents."
- Polak** (C.) Die Anatomie des Genus Colobus. (Verh. d. K. Akad. v. Wet.

te Amsterdam, 11 Sect., Dl. xiv, N°. 2, 1908, x + 247, 63 fgs.) Detailed study (bibliogr. 61 titles) of the anatomy of the *Colobus guereza*, a rare monkey from the forest region of S. W. Abyssinia, compared with the *Semnopithecus* and *Hylobates*. The *Colobus* proves that not every seemingly "progressive" character is really such.

**Preuss** (K. T.) Die Vorbedeutung des Zuckens der Gliedmassen in der Völkerkunde. (Globus, Brnschw., 1909, xcv, 245-247.) Treats of the folk-lore of twitching of the body and its members. Shivering of the body (death is near according to Cōra Indians; in Bengal, only he who does not shiver at a blast of wind is near death), "letting go the bones" (Moa of Torres Sts.), "hand-feeling" (Australian blacks), twitching of eyelids (unlucky with ancient Aztec, lucky with Eskimo; Peruvian Indian's right eyelid twitching is good omen, left bad; Canarese of S. India say that right is good for men, but bad for women; similar differences as to upper and lower eyelids in various parts of the globe), ringing in ears, trembling of lips, twitching of arm, hand, foot, etc. (right and left ideas here also), biting tongue in eating, striking teeth together in bathing (Bengal), twitching of breast (in mother indicates sickness of child). These "premonitions" from twitching, etc., are probably some of the earliest ideas to be afterwards "worked up" by magic and religion.

**Proctor** (H.) The origin of the art of writing. (Amer. Antiq., Salem, Mass., 1909, xxxi, 168-169.) Notes on ideographic and phonetic bases of representation,—ideas, sounds,—out of which developed word, syllable and letter stages.

**Questionnaire sur les mētis.** (Bull. Soc. d' Anthrop. de Paris, 1908, v° s., ix, 688-693.) Text of *questionnaire* of 37 items on *mētis* prepared by a standing committee of the Society, consisting of MM. Hervé, Lapique, Rivet, Papillault, Baudouin, Rabaud, Schmidt, Zaborowski.

**Raillet** (G.) Sur une anomalie du pariétal. (Ibid., 289-292.) Describes in a girl of 32 months, suffer-

ing from impetigo of the scalp, "a partial segmentation of the parietal into two pieces, with an intra-parietal fontanelle," an anomaly running counter to the common conception of the ossification of the parietal bone.

**Ranke** (J.) Jahresbericht des Generalsekretärs pro 1907/08. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 83-92.) Contains résumés and critiques of numerous publications in archeology and prehistory (Forrer, Michaelis, Meyer, Schlemm, Obermaier), ethnology (Hagen, Koch, Friederici, Kohlbrugge, Hovarka and Kronfeld, Bronner, Breitenstein, Penka, Bartels, Nagel, Hopf, Guenther, Klotz, Rasmussen), etc.

**Regnault** (F.) Le pied préhensile chez l'homme. Présentation de deux photographies. (Bull. Soc. d. Anthrop. de Paris, 1909, v° s., x, 41, 42.) Notes on the skill of ectromelians and the prehensile nature of the feet, the "pied pince," etc. in two cases (one living, one skeletal).

— Os pariétaux bipartites sur un crâne atteint de dysplasie. (Ibid., 42-43.) Treats of a case of bipartite parietal bones in a skull affected by fetal dysplasia. Synostosis of sutures is also noted.

**von Reitzenstein** (F.) Der Kausalzusammenhang zwischen Geschlechtsverkehr und Empfängnis in Glaube und Brauch der Natur- und Kulturvölker. (Z. f. Ethnol., Berlin, 1909, xli, 644-683, 6 fgs.) Treats of the ideas of primitive and civilized peoples (beliefs, customs, etc.) as to the causal relations between coitus and pregnancy: Australians (*churinga*-theory, coitus pleasure only, *mika*-operation a sort of homosexuality); ancient Mexicans (plant-soul, supernatural impregnation, etc.); India (tree-soul, symbolic marriage, fixation of father); development of belief in impregnation ("home of children," relation of soul and body, plants and parts of plants as carriers of impregnation, animals as carriers and media; the magic of fertility,—demons, sun, moon and wind, deities, "chastity-nights," fertility-festivals and puberty-ceremonies, shamans and magicians), etc.; the mythopoeic effects of the old ideas as to coitus, impregnation,

fertility, etc. According to v. R., the beliefs, legends and customs of all peoples indicate for the earliest men a period when the relation of coitus to conception was utterly unknown (cf. certain Australian tribes); then came a second period in which cohabitation was regarded as a part (but not the chief) of the prerequisites for conception, and as before the supernatural was the most important factor.

**Report of Committee** [of Amer. Anthrop. Assoc.] on archeological nomenclature. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 114-119.)

**Rivet (P.)** Recherches sur le prognathisme. I. Étude théorique et critique. Exposé d'une technique nouvelle pour les mesures d'angles. (L'Anthropologie, Paris, 1909, XX, 35-49, 175-187, 10 fgs.) Treats of the different conceptions of prognathism, multiplicity of *points de repère*, criticisms of methods (linear, angular, radial relations, naso-basal angle,—the ideal method must have the advantages of the angular methods and radial relations without their defects) and explains the technique of a new method,—the nasion-alveolar-basilar.

**Röck (F.)** Das Vorkommen des Pentagramms in der Alten und Neuen Welt. (Globus, Brnschw., 1909, XCV, 8-9.) Treats of the pentagram (pentalfa, "Drudenfuss," witch-cross, etc.) in ancient Babylonia (goes back at least to 8th century, B. C.), among the Pythagoreans (*signum Pythagoricum*), Cabalists; in the cult of the Virgin, folk-lore, etc. R. sees the pentagrammic succession in the hieroglyphs of the day-signs on the "Mexican calendar-stone"; the pentagram occurs also on an old Indian tent in the Berlin ethnological Museum.

**Romagna-Manoia (A.)** Contributo allo studio della sindattilia. (R. di Patol. nerv., Firenze, 1909, XIV, 252-259, 4 fgs.) Describes case of syndactyly in man of 54 years from Reggio Calabria,—ectrodactyly, megadactyly, microdactyly of hands, syndactyly and brachydactyly of feet. Heredity and degeneracy are noted.

**Sartori (P.)** Das Wasser im Toten-gebräuche. (Z. d. V. f. Volksk., Ber-

lin, 1908, XVIII, 353-378.) A well-documented account of the use of water in connection with the dead in all ages and among all peoples. Use of water before death (pail placed near; water poured on dying or in face, etc.); washing the body after death (with warm water; by special persons; washing of certain portions only of body; vessels, cloths, etc., used in washing corpse; disposal of water with which corpse has been washed; its medicinal and other virtues, its use in magic and folk-medicine; washing of bones of dead and reburial, as among certain American Indian tribes; throwing away of water in the house when death occurs, or a funeral passes; avoidance of passing over water in a funeral or when carrying a corpse; sprinkling the new-made grave with water; washing, sprinkling, etc., the survivors or relatives, and, especially those concerned in the burial; washing, etc., at a shorter or longer time after the burial; special washing, etc., of women, or of widows and widowers; washing of the clothes and other objects belonging to the dead; washing the house of the dead, especially the death-room, the place where the corpse rested, etc.; provision of water for the dead in his journey to the other world, etc. Many are the devices for defending the dead and defending the survivors from him connected with the use of water. To the feeding of the dead corresponds the "bath of the soul" and the thirst of the spirits.

**Schmidt (W.)** Über die entwicklungsgeschichtliche Stellung der Pygmäenstämme. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 107-108.) Rejects Schwalbe's theory of the pigmies as "Kümmerformen," and although limiting the pigmies to the curly-haired races (Veddass, Senoi, Toalà are only "secondary" pigmies), he agrees with Kollmann in interpreting the most of their bodily peculiarities as "infantile characters."

— L'origine de l'idée de Dieu. (Anthropos, Wien, 1908, III, 801-836, 1081-1120; 1909, IV, 207-250, 505-524.) These sections of Father Schmidt's monograph on "the origin of the idea of God" are de-

voted to the consideration of criticisms of Lang's theory by Howitt, Tylor, Hartland, Foy, Marett, Van Gennep, etc., and to the author's ideas on the subject of "the supreme beings of the native Australians and questions connected therewith." Preanimistic theories of magic (Guyau, J. H. King, Marett, Hubert, Mauss) are also considered.

— Neuentdeckte Papuasprachen von den Salomoninseln, Bougainville. (Globus, Brnschw., 1909, xcv, 266-267, map.) Gives, after the missionary P. Rausch, a brief outline of the speech of the Nárioio, an inland language of Bougainville Id., which seems to belong to the Papuan stock. Other languages of the interior (Teléi, Motúna, Kóngara, etc., are probably also Papuan.) The Nárioio is also erroneously called Kieta.

**Schwalbe** (G.) Kohlbrugge, Die morphologische Abstammung des Menschen. (Ibid., 1908, xciii, 341-346.) Critical review of Dr J. H. F. Kohlbrugge's recent book, *Die morphologische Abstammung des Menschen* (Stuttgart, 1908). Kohlbrugge holds that the descent of the body has nothing to do with the psychical development of man. He favors de Vries's mutation-theory to a considerable extent, and is unsympathetic toward the theory of descent. K. holds that "the races are psychologically different but yet equivalent." Many alleged physical differences he discounts. Schwalbe disagrees with K. on many points.

**Seconda Reunione (La)** della Società Italiana per il Progresso delle Scienze. (A. p. l'Antrop., Firenze, 1908, xxxviii, 335-337.) Résumés papers read before Anthropological-Ethnological Section by Livi, Giuffrida-Ruggeri, G. Sergi, Loria, etc.; and before Archeological-Paleoethnological Section by Milani, Regália, etc.

**Signorelli** (A.) Il diametro vertebrale o altezza dei polmoni. (A. d. Soc. Rom. di Antrop., Roma, 1908, xiv, 219-238.) Based on investigation (detailed measurements are given) of the "height of the lungs," or "vertebral diameter," tested in the living (200 individuals, all males 2-79

years) by percussion of the vertebral column. The lung-height varies with age, stature, height of vertebral column, transverse and antero-posterior diameters of thorax, Broca's thoracic index, abdominal height, bi-iliac diameter. In infants the lungs are relatively longer, in adolescents relatively shorter than at other ages. In youth they lengthen and so also in the adult, then decrease somewhat, to increase again in old age. In adults the average lung-height is 30 cm., i. e., about 16.4% of the stature. In children it is 18.94%. In woman it is about 1 cm. shorter than in man.

**Smiley** (J. B.) The communion ceremony. (Open Court, Chicago, 1909, xxiii, 513-525.) Compares the ceremony of the Christian church with practices among the ancient Mexicans, Australian blacks, Chinese, Egyptians, Tibetans, Samoans, etc. According to S., the ceremony goes back to the killing and eating of a "man-god" to acquire his powers. See Carus (P.).

**Smith** (W. B.) The mystic number nine. (Open Court, Chicago, 1909, xxiii, 380-382.) General ideas.

**Snouck Hurgronje** (C.) In Memoriam: Michaël Jan de Goeje. (Int. Arch. f. Ethnogr., Leiden, 1909, xix, 49-54, portr.) Sketch of life, scientific activities, publications, etc., of M. J. de Goeje (1836-1909), ethnologist and orientalist.

**Spencer** (C. L.) Notes on the cross-bow. (Trans. Glasgow Archeol. Soc., 1908, n. s. v, 186-197, 5 pl.) Treats of the cross-bow, its use in Europe, China, method of manipulation, missiles, comparison with long-bow, types, survival, etc. The Roman *ballista* (and possibly also the *manubalista*) was a sort of cross-bow. According to S., the only work on the cross-bow, ancient or modern, is Sir Ralph Payne-Galwey's *The Cross-bow: Medieval and Modern, etc.* (London, 1903).

**Stern** (C. u. W.) Die zeichnerische Entwicklung eines Knaben vom 4. bis zum 7. Jahre. (Ztschr. f. angew. Psychol., Lpzg., 1909, III, 1-31, 4 fgs., 12 pl.) Detailed account of the development of drawing in the son of Professor and Mrs Stern during



the period from the 4th to the 7th year.

**Stewart** (C. T.) *Die Entstehung des Werwolfglaubens.* (Z. d. V. f. Volksk., Berlin, 1909, XIX, 30-51.) In this brief but well-documented study, the author seeks a general world-wide explanation for the belief in the werwolf (lycanthropy), which is "most ancient and belongs to primitive man." The starting-point is found in the primitive custom of putting on the skin (clothing) of an animal (e. g., a wolf). This was first done as a protection against cold, and as a means of obtaining food by enticing animals; then personal uses, — robbers, spies, individuals seeking vengeance or power over others, — came into play; after this professional shamans and superstitious persons invented fabulous stories, etc., which were transmitted as tradition or *sage*. The idea of the injurious nature of the werwolf S. explains from the fact that to the spies or food-seekers, who put on animal-skins to avoid discovery by enemies, later fabulous accounts attributed the qualities of the animal they represented, and finally asserted that they actually assumed for a longer or a shorter time the form of the animal itself. Many proper names are of interest here as indicating the correlation of skill, boldness, etc., in man and animal (Rudolf, Adolf, Wulfilä, — and among primitive peoples the bear, wolf, etc., have given rise to very many such). The origin and development of the use of masks, etc., are much the same as in the case of the animal's skin.

— The origin of the werwolf superstition. (Univ. of Missouri Studies, 1909, Soc. Sci. Ser., II, 253-289.) English version of previous article by Miss S.

**Stolyhwo** (K.) *Zur Frage der Existenz von Uebergangsform zwischen H. primigenius und H. sapiens.* (Globus, Brnschw., 1908, xciv, 363-365.) S. replies to criticisms of G. Schwalbe, and maintains his belief in the existence of transitional forms (occurring even in historical times) between *H. primigenius* and *H. sapiens*.

**Stratz** (C. H.) *Atavismus des men-*

*schlichen Ohres.* (Arch. f. Anthrop., Brnschw., 1908, N. F. VIII, 146-147, 5 fgs.) Brief account of two cases, both normal children of normal parents, presenting ear-atavisms. The first, at birth, showed the human-form of the *Cercopithecus* ear with *Spina Darwini*, and hair-clumps on outer edge; the second, observed during the 7th week of life, presented the *Cercopithecus* type with more marked *Spina Darwini*, and hair-clumps. The only other case of externally pilose outer ear was noted by Schwalbe. Careful observation will probably show such pilose ears to be much more common than is now thought.

**Tandler** (J.) u. **Grosz** (S.) *Über den Einfluss der Kastration auf den Organismus.* I. Beschreibung eines Eunuchenskelets. (Archiv. f. Entwicklungsmech. d. Organ., Leipzig, 1909, LXXII, 35-61, 16 fgs.) Describes the skeleton of a 28-year-old Zanzibar negro (eunuch) who died of tuberculosis of the lungs, etc., in Vienna in February, 1907, with anthropometric measurements (skull and pelvis in particular), and comparisons with other eunuch-skeletons. The results confirm generally previous observations. Some of the organs and parts are childlike or magnified childlike rather than female in type.

**Thibon** (F.) *Les hominides et anthropomorphides comme constituant un seul ordre.* (An. Soc. Cient. Argent., Buenos Aires, 1908, LXVI, 148-155.) Discusses the classification of the primates, according to Linnaeus, Broca, Railliet, Perrier, Ameghino, etc., and proposes a new classification by the thoracic index (man and the anthropoids are all brachio-thoracic, all the other mammals including the lower monkeys, dolichothoracic). This makes one class of the *Hominidae* and *Anthropomorphidae*, and another of the *Simioidae* and *Prosimians*, etc.

**Thomson** (A.) *Daniel John Cunningham.* (Man, Lond., 1909, IX, 97-99, portr.) Sketch of life and scientific activities of Prof. D. J. Cunningham (1850-1909), anatomist and anthropologist, author of studies on the lumbar curve in man and apes; Cornelius Magrath, the Irish giant; brain

- and head of the microcephalic idiot; righthandedness and leftbrainedness; evolution of the graduation ceremony; the stomach in man and the anthropoid apes; the Australian forehead, etc.
- Thulié (H.)** Phénomènes mystiques dans l'ordre affectif des théologiens. (R. de l'Éc. d'Anthrop. de Paris, 1908, xviii, 329-348.) Treats of precocity of emotion, love, etc., in saints and religious persons of note, marriage to the church, to Jesus, God, etc.,—particularly Catherine of Siena, St. Theresa, St. Francis of Sales, etc. The subject is treated in detail in T.'s book *La Mystique* (Paris, 1909).
- Tozzer (A. M.)** The Putnam anniversary. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., xi, 285-288, portr.)
- Variot (G.)** L'accroissement statural et l'accroissement pondéral chez le nouveau-né. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 283-289.) Based on measurements of the height and weight of 440 (boys 220, girls 220) infants, from birth to 10 days old, in the Maternité de l'Hôtel-Dieu, the Clinique Tainier, the Hospice dépositaire des enfants-Assistés, and the Hôtel-Dieu annexe, in Paris. According to the results the growth of stature and the growth of weight have their own independent individualities even in pathological conditions. The osseous system approaches the nervous system which is normally anticipatory as to growth over almost all the other organs.
- von den Velden (F.)** Aussterbende Familien. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, vi, 340-350.) Based on study of some 1400 marriages (3% childless; 2.3% no children attain marriage). Extinction once begun seems to be progressive.
- Verworn (M.)** Ein objektives Kriterium für die Beurteilung der Manufaktnatur geschlagener Feuersteine. (Z. f. Ethnol., Berlin, 1908, xl, 548-558, 2 fgs.) Gives result of examination of flints from La Micoque, Le Moustier, Abri Audi (Les Eyzies), Abri de Laussel, Gorge d'Enfer, Cro-Magnon, Laugerie Haute, Laugerie intermédiaire, grotto of Les Eyzies, Tasmania, Puy de Boudieu (899 in all) with respect to the rule of one-sided edge-working. Paleolithic worked flints show generally a percentage of 95 following the rule, exceptions 5%.
- Vierkandt (A.)** Zur Reform der völkerrkundlichen Aussenarbeit. (Globus, Brnswgw., 1908, xciv, 79-82.) Discusses the reform of ethnological field-work, need of closer touch with theory and museum and home work, etc. What is needed is fixed organization, lengthy sojourn of travelers and investigators in the regions to be studied, increase in the numbers of students, keeping of diaries and other detailed records (so that variation in phenomena may be noted), more system and accuracy in the publication and use of observations, material, etc. Folk-lore, too, needs similar attention. V. illustrates the needs discussed from researches relating to the origin of the domestication of animals, agriculture, work (properly so called), drawing and primitive art, myths, family life, secret languages, etc.
- Virchow (H.)** Stand der Rudolf Virchow-Stiftung für das Jahr 1908. (Z. f. Ethnol., Berlin, 1908, xl, 972-978.) Account of the activities of the Virchow Foundation for 1908: Reproduction of Mansfeld's photographs of scenes (illustrating customs, etc.) of life among the Cameroon tribes; excavations in the Einhorn cave (analysis of earths); copies of Bushman paintings; excavations on Monsheim Frobenius's expedition to W. Africa (large numbers of photographs, drawings, ethnological specimens, etc.); excavations at Ehringsdorf; Weissenberg's investigations of the physical characters (dolichocephaly thought to mark the old Hebrews; lost on the way to Europe); list of grants.
- Vogt (H.)** Neuere Ergebnisse der Hirnanatomie und deren Beziehung zu allgemeinen Fragen. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1908, xxxix, 132-134.) Discusses recent studies in brain-anatomy, those of Brodmann in particular, whose investigations of anthropoids and man showed, e. g., that with respect to the *Area striata*, racial differences existed, "the Javanese being here midway between the higher apes and

man." Not all portions of the cortex have the same structure.

**Ward** (D. J. H.) The classification of religions. (Monist, Chicago, 1909, xix, 95-135.) Concluding section. Treats of classifications based upon geographical distribution and statistics (recent estimates), on philosophies of religion (Pfleiderer), on racial relationship (according to linguistic affinity, etc.). Dr W. himself gives (pp. 131-133) "a tentative ethnographico-historical classification of the human races to facilitate the study of religions (in 5 divisions)," which can hardly be approved.

**Weinberg** (W.) Zur Bedeutung der Mehrlingsgeburten für die Frage der Bestimmung des Geschlechts. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, vi, 28-32.) Discusses the statistics of plural births in Saxony in relation to sex of children in order of birth and calls attention to certain contradictory phenomena.

— Die Anlage zur Mehrlingsgeburten beim Menschen und ihre Vererbung. (Ibid., 322-339.) First section of discussion of the tendency toward plural births in man and its inheritance. Individual differences are specially considered.

**Weiss** (L.) und v. **Schwarz** (M.) Strichprobe zur Erkennung vorgeschichtlicher Bronzen und Kupfergegenstände. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, xl, 11-12.) Note on a test for prehistoric bronze and copper objects,—by scratching and comparing with objects known to contain a certain percent. of tin. The comparison of the colors will then disclose real prehistoric bronze and copper.

**Weissenberg** (S.) Das Wachstum des Menschen nach Alter, Geschlecht und Rasse. (Globus, Brnschw., 1908, xciv, 101-109, 4 fgs.) Discusses the growth of the human body according to age, sex and race (with curves and tables), with reference to the many investigations of the last 30 years. Dr W. concludes that the 6 following general periods of development in stature may be recognized: 1, Period of excessive growth up to 5th or 6th year, the years from 3 to 5 being characterized by slower growth. 2, Slow increase in height until by the

10-12th year, three-fourths of the definite height is reached. 3, Increased rate of growth lasting till 17-18th year. 4, Only moderate growth, lasting to the 25th year. 5, Period of adult manhood lasting to about the 50th year with stature constant. 6, Old age with diminished stature. The increased growth is a direct consequence of the maturing-process, which occurs with males a few years later than with females. The period of increased growth (or puberty-period) is of great importance because before it comes neither the peculiarities and qualities of race, nor those of sex or of the individual clearly appear, such differentiation becoming complete only after it. Environmental influences also are most powerful during this period.

**Westermarck** (E.) Reinlichkeit, Unreinlichkeit und Askese. (Ibid., 1908, xciii, 109-113.) Reprinted from the German translation of Vol. II of Westermarck's *Origin and Development of the Moral Ideas* (London, 1908).

**Wetzel** (G.) Eine einfache Messvorrichtung zur Winkelmessung an Wirbeln. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, xl, 34-37, 5 fgs.) Describes a simple apparatus, constructed by the author, for measuring angles of the human vertebrae.

**Weule** (K.) Gründung des Vereins für Völkerkunde in Leipzig. (Z. f. Ethnol., Berlin, 1908, xl, 616-619.) Brief account of the founding of the Leipzig Ethnological Society, really a revivifying, and extension of the "Museum für Völkerkunde zu Leipzig." The first general session was held on April 14, 1908.

**Whitley** (D. G.) The high intellectual character of primeval man. (Rec. of Past, Wash., D. C., 1909, viii, 39-56, 2 fgs.) W. cites the improbability of such peoples as the Australians, Fuegians, Minkopis, etc., language (uses Hale's article to prove that "many of the American aborigines . . . are the savage descendants of cultured ancestors"), certain arguments of Wallace, Hugh Miller, the character of glacial man in Europe (clothing, weapons, defense against the animal world) and of savage man elsewhere, to support the view that the ancestors

of modern savages were once in a far higher state of culture.

**Woods (F. A.)** Recent studies in human heredity. (Amer. Naturalist, 1908, 685-693.) Critical résumés of Dr V. Galippe's *L'hérédité des stigmates de dégénérescence et les familles souveraines* (Paris, 1905), the recent *Eugenics Laboratory Memoirs* by Schuster and Elderton, Heron, the Drapers' Company Research *Studies in National Degeneration*, by Pearson, etc. W. regards Galippe's work as unsound, and hopes that "in the end there may be harmony between the two unfriendly schools, the Mendelian and the Biometrical."

**Zachariae (T.)** Das Vogelnest im Aberglauben. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 142-149.) Notes on superstitions concerning birds' nests,—particularly the origin of the belief that "if in finding a bird's nest, the young are kept and the mother let go, this will ensure to the finder luck and long life." Z. thinks the correct version of the saying is, "If anyone finds a bird's nest, with the mother and eggs or young in it, and the mother does *not* fly away, etc." That the belief goes back to Deut. 22, 6 may be doubted.

— Das Dach über einem Sterbenden abdecken. (Ibid., 1908, XVIII, 442-446.) Treats of the rather widespread superstitious procedure of uncovering the roof over a sick man, who can not die, or whose death it is desired to hasten.

## EUROPE

**Abt (A.)** Von den Himmelsbriefen. (Hess. Bl. f. Volksk., Lpzg., 1909, VIII, 81-100.) Treats of "letters from heaven." Refers to 29 examples, divided into 6 groups according to the nature and number of the component parts. The Holstein type of "letter from heaven" goes back to about 1724 A. D.; the Gredoria type is much older.

**Alsberg (M.)** Neu aufgefundenen fossile Menschenreste und ihre Beziehungen zur Stammesgeschichte des Menschen. (Globus, Brnswgw., 1909, xcv, 261-267, 9 fgs.) Discusses recent finds of fossil human remains and their relations to the evolution

of the race: The *Homo mousteriensis* of the Dordogne, thought by Klaatsch to be ancient diluvial and related closely to the Neanderthal type; the skeleton of La Chapelle-aux-Saints found in cave in the department of Corrèze,—in a side valley of the Dordogne, also Neanderthaloid, perhaps later than the Mousterian man; the *Homo heidelbergensis*,—the associated remains seem to indicate a much earlier date than that of the Neanderthal race. The Heidelberg jaw favors the opinion of those who, like Klaatsch, and, most recently Bonarelli, recognize several groups of primates (gorilla, chimpanzee, *Hominidae*, gibbon, orang), whose common ancestor lived in the Miocene). The *Pithecanthropus*, the man of Heidelberg, and the Neanderthal man are all in the human line, which has been unconnected with the others since the Miocene.

**Andree (R.)** St. Georg und die Parilien. (Ibid., 1908, XCIII, 251.) Note on article by J. G. Frazer in the *Rev. d. Études Ethnogr. et Sociol.* (Paris) for 1908. A. points out, in addition to F., that St. George is honored in Germany (here too in connection with cattle; at Ertingen in Swabia on April 21 occurs the "Jörgenritt," when often 1000 horses are blessed). In S. Germany St. Leonhard is cattle-patron.

**Atgier (M.)** Les mégalithes de la Vienne. (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., x, 45-48, 5 fgs.) Treats (with maps) of the distribution of megaliths in the arrondissements of Civray, Loudun, Montmorillon, Poitiers, Châtellerault, etc.

**Auriol (M.)** Un mortier roman servant de bénitier dans l'église de Villardonnell. (Bull. Soc. Archéol. du Midi, Toulouse, 1908, n. s., no. 38, 234-236, 2 fgs.) Describes, in comparison with a similar object from Toulouse, a Roman mortar serving as a holy-water vessel in the church of Villardonnell (Aude).

**Baldacci (A.)** Die Slawen von Molise. (Globus, Brnswgw., 1908, XCIII, 44-49, 53-58, 6 fgs., map.) Treats of the Slav colonists of the communes of Acquaviva Collecroce, S. Felice Slavo, and Montemitro in the Molise district of S. E. Italy, between the

rivers Trigno and Biferno, their history, etc. These Slavs speak a Serbian-Croatian dialect, in which there are many deformed Slavonic words and a considerable Italian element (the women speak Slav only, as a rule, and up to 15 years ago the men knew little or no Italian). Customs, dress, songs, etc., are gradually changing. The Slavic national dance, or *kolo*, has been replaced by the *spallata* or *tarantella*. Blood-revenge is unknown or forgotten. Several festivals (e. g., the national feast of S. Blasius) are still kept up. The region has many place-names of Slavonic origin. The Slavs of Acquaviva Collacroce, etc., go back to the beginning of the 16th century. Nicola Neri, one of the martyrs for Italian liberty in 1799, was a Slav from Acquaviva.

**Bartolomäus** (R.) Das polnische Original des Volksliedes An der Weichsel gegen Osten. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 1909, 314-316.) Cites, with literal German version, the Polish text of "The Uhlan and the Maiden," a folk-song relating to the war of 1831. Also the text of "An der Weichsel gegen Osten," a popular soldier's song in Germany and Bohemia, to which B. assigns a Polish origin (viz. the song here cited), in opposition to Bruinier (*Das deutsche Volkslied*, 1908), who traces it back to the German "Elisabethsage."

**Baudouin** (M.) Étude d'un crâne pré-historique à triple trépanation, exécutée sur le vivant. (Bull. Soc. d'Anthrop. de Paris, v<sup>e</sup> s., IX, 1908, 436-450, 2 fgs.) Detailed description with measurements of a young adult female dolichocephalic and platycephalic skull, probably neolithic from Limoges, exhibiting three small *ante mortem* trepanations (anterior left parietal, anterior right parietal, posterior right parietal), possibly for ritual-therapeutic purposes.

— La grotte de Jammes à Martiel (Aveyron). Étude anthropologique et anatomo-pathologique des ossements trouvés. (Ibid., 746-784, 3 fgs.) Treats of topography, nature of grotto, finds of human bones (portions of 7 individuals, including

one complete skull). The human remains were probably carried into the cave by flood. The pathological lesions suggest the Middle Ages as the period to which they belong. The "Toulousan deformation" seems to occur in some of the skulls.

**Bechtel** (F.) Ueber einige thessalische Namen. (Nachr. v. d. Kgl. Ges. d. Wiss. zu Göttingen, Phil.-hist. Kl. 1908, 571-580.) Brief etymological and historical notes on some 40 names from Thessalian inscriptions.

**Beck** (P.) Volksgericht im Montavon. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 95.) Note on the folk-justice of the exclusive people of Montavon. Foreigners who courted native maidens were tied to a small cart and placed in the Alfenz, a mountain-stream running into the Ill, and left there. If the Alfenz rose high over night the victim was drowned; if no one passed by soon, he starved to death. A law-case involving this custom is on record soon after 1805 when the Vorarlberg, previously Austrian, became Bavarian.

— Zwei Satiren in Gebetsform auf Tököly und Ludwig XIV. (Ibid., 186-187.) German texts of *Das Vater Unser vor den Erz-Rebell Teckely und Ein offen Schuld des Königs in Frankreich*. See Mehring (G.)

**Beddoe** (J.) A last contribution to Scottish ethnology. (J. R. Anthropol. Inst., Lond., 1908, XXXVIII, 212-20, 1 pl.) Critique of the paper of Mr John Gray on the pigmentation survey of Scotland and "map to illustrate the tables into which I have boiled down those of Messrs. Gray and Tocher." Dr B. thinks that, with respect to the index of nigrescence, "racial and historical causes will account for most of the phenomena (among which is the fact that most of the fairest districts lie well towards the south), while urban selection may be appealed to for an explanation of the rest." Climatic influences are "indistinct."

**Bellucci** (G.) Accette di selce levigate in Italia e questioni relative. (A. p. l'Anthrop., Firenze, 1908, XXXVIII, 259-273, 1 pl.) Describes and figures 7 polished axes of stone (in the author's private collection) from

various parts of Italy, proving (contrary to the view of Chierici (in 1882) and some later authorities) that in Italy, as elsewhere, polished stone axes are not a mere importation, but represent a progressive transformation of arms and instruments of stone, from the paleolithic to the neolithic period.

**Beltz (R.)** Das neolithische Grabfeld von Ostdorf bei Schwerin. (A. f. Anthrop., Brnshwlg., 1909, N. F., VII, 268-295, 2 pl., 15 fgs.) Treats briefly of 24 graves in neolithic cemetery at Ostdorf and the objects found therein,—human skeletons, flint and other stone implements, awls and other objects of bone and horn, ornaments of horn, pierced teeth of animals, pearl bead (in form of a double axe), bones of animals, pottery, etc. These finds belong to the West Baltic late neolithic (stage of the great megalithic graves of Montelius's third stone-age period). See Schliz.

**Berkusky (H.)** Die Lage der russischen "Fremdvölker." (Globus, Brnshwlg., 1909, xcv, 165-171, 186-191.) Treats of the vital statistics, material conditions, morals, intellectual culture, etc., of the "foreign peoples," who number 22,149,722, or 17.58% of the population of the Russian Empire outside of Finland, Bokhara and Khiva. The Turko-Tatars (13,601,251) are the most numerous; next come the Ugrians and Finns (3,502,147), the Asiatic Indo-Europeans (2,002,736) and the Cartvelians of the Caucasus (1,352,535). There are still 3,978 Kamchadales; and the Eskimo and Aleuts of the N. E. Siberian coast number respectively 1,099 and 584. The economic condition of the northern group of tribes is by no means satisfactory, a fact due partly to contact with the whites; but in S. E. Russia the condition of the Tatars is better than that of the surrounding population. The Bashkirs seem to be deteriorating, owing to intoxicating liquors in part. The Turkomans have made surprising progress. The sanitary conditions of the non-Russian peoples are in general very unfavorable (great child-mortality, infections and contagious diseases, dirt, alcoholism, etc.). The position of woman usu-

ally low and moral conditions bad (Turkoman women better off). Schools have hardly begun their work among many of these peoples, and their Christianity is often a mere skin over old heathenism, to which not a few still cling altogether. But the Kasan-Tatars count fewer illiterates than their Russian neighbors, Russian culture is still young and the Russian himself half-Asiatic, so progress is necessarily slow.

**Bezenberger (A.)** Vorgeschichtliche Analekten. (Z. f. Ethnol., Berlin, 1908, XL, 760-771, 21 fgs.) Notes on ancient Carthaginian clay vessels with eye-ornaments; flint sword-blades or daggers nicked at the haft, from various parts of prehistoric Europe; bronze-objects from Spain resembling the stone idols and female terra-cotta figurines from Mycenae, etc.; copper axes, etc., from Spain (chemical analyses); Iberian slate (ornamented) amulets, etc.

**Billson (C. J.)** The "Jass" at Thun. (Folk-Lore, Lond., 1909, XIX, 438-440, 1 pl.) Treats of the "Jass" or "Jester," a sort of "Whipping Tom," in connection with the annual shooting feast in October at Thun, Switzerland.

**Blümml (E. K.)** Zur Ballade vom Ritter Ewald. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 431-433.) Cites 3 versions (a Transylvanian of 1862 from Kronstadt; a Moravian from Neustift; an Upper Austrian of 1870 from Leonfelder) of the ballad of "Ritter Ewald."

**Body (A.)** L'art de l'incrustation à Spa. (B. de l'Inst. Arch. Liégeois, 1907, XXXVII, 287-294, 2 pl.) Describes a bellows, powder-box, clothes-brush, exemplifying the art of incrustation, formerly practised at Spa. It came to Europe, apparently in the wake of the returning Crusaders, with other Oriental influences.

**Bolling (G. M.)** A visit to the Forum Romanum. (Cath. Univ. Bull., Wash., 1909, xv, 211-232.) Treats of discoveries since 1898 chiefly: House of vestal virgins, Heroon of Maxentius, Templum Pacis, Church of SS. Cosmas and Damian, Lacus Iuturnae, Oratory of the Forty Martyrs, etc.

**Bolte** (J.) *Bilderbogen des 16. und 17. Jahrhunderts.* (Z. d. V. f. Volksk., Berlin, 1909, XIX, 51-82, 6 fgs.) Continuation of study of picture fly-leaves, etc., of the 16th and 17th centuries, the verses and songs accompanying the engravings, etc.: "The Wooer's basket" ("New basket full of Venus-children"), "The lover on the fool's rope," Bigorne and Chicheface in Holland and Germany, the *Hahnrei* (horn-bearer, cuckoo, etc.), and *Hahnreiter* and *Hennereiterin*, etc. These deal with bachelors, cuckolds, etc.

— *Neuere Arbeiten über das deutsche Volkslied.* (Ibid., 219-234.) Brief reviews and critiques of recent literature (chiefly 1907-1908) on the German folksong. Among the most important works are Böckel's *Das deutsche Volkslied* (Marburg, 1908), Wehrhan's *Kinderlied und Kinderspiel* (Leipzig, 1908), Schell's *Das deutsche Volkslied* (Leipzig, 1908), Uhl's *Winlied* (Leipzig, 1908), Rieser's *Des Knaben Wunderhorn und seine Quellen* (Dortmund, 1907), Hartmann's *Historische Volkslieder* (München, 1907), Blümm's *Schammerlieder* (Wien, 1908), Wossidlo's *Mecklenburgische Kinderwartung und Kinderzucht* (Wismar, 1906), Thuren's *Folkesangen paa Faeroerne* (Kobenhavn, 1908), etc. The periodical literature is also discussed.

— *Weitere Predigtparodien.* (Ibid., 182-185.) Cites, from various sources 6 examples of sermon-parodies in German and notes their relations to *Märchen* and folklore. In this connection Lehr's *Studien über den komischen Einzelvortrag* (Diss. Marburg, 1907) is of interest. See Müller (C.).

— *Ein Reimgespräch zwischen Prinz Eugen und Villeroi, 1702* (Ibid., 190-194). Text partly in "broken German," of a dialogue between Prince Eugene and the Duke of Villeroi. See also pp. 188-190.

— *Zum Märchen von den Töchtern des Petrus.* (Ibid., 314.) Résumés from Brenner's *Besuch bei den Kannibalen Sumatra's* (1804), a Batak parallel for the Danish tale of the origin of bad women.

— *Der Nussbaum zu Benevent.*

(Ibid., 312-314.) Bibliographical notes on the famous "Nut-tree of Beneventum" and the legend connected with it, known to the Grimms. This tree is mentioned as early as 1521 as a seat of the witches' dances and meetings. In 1635 Piperno, a Beneventan physician, published a monograph, *De nuce maga Beneventana*.

— *Zur Sage vom Traum vom Schatze auf der Brücke.* (Ibid., 289-298.) B. points out that "the tale of the dream of treasure on the bridge," as Grimm showed in 1860, is widespread in Germany and elsewhere, the oldest German version dating from the 14th century, its origin, however, to the 12th, a Lower Rhenish version of *Mainet* (soon after 1300), beginning with a cognate tale. Other celebrated bridges are the Regensburg, Kampen, Lübeck, Bremen and more than a score of others from Amsterdam to Palermo. According to B., the tale in the *Mainet* (French-Lower Rhenish) is based on an Oriental story brought to Europe in the time of the Crusades. See Lohmeyer (K.).

— *Ein Lobspruch auf die deutschen Städte aus dem 15. Jahrhundert.* (Ibid., 300-304.) Cites from Mss. in the Hamburg Public Library and Nürnberg National Museum the text of a 15th century panegyric of German cities. Munich is praised for *wine* not *beer*. The old German drink *met* (mead) is highly praised.

— *Zeugnisse zur Geschichte unserer Kinderspiele.* (Ibid., 381-414, 1 fg.) Cites mention of children's games, etc., by 46 authorities, from Meister Ingold in 1432 A. D. to Goethe's mother in 1786,—also 10 citations for card-games of adults. At pp. 412-414 is an alphabetical list (ABC-Zwölftte) of the plays and games referred to,—some 440 altogether.

— *Die Herkunft einer deutschen Volksweise.* (Ibid., 418-421.) Treats of a French dance-tune of the 17th century which has given rise to several German folk-songs.

— *Heinrich Runges schweizerische Sagensammlung.* (Schw. Arch. f. Volksk., Basel, 1909, XIII, 161-176.) Brief account of the Swiss folk-tale

collections of H. Runge (d. 1886) and the German texts of 18 tales from his Mss. now in the Märkisches Museum, Berlin. They represent the beginning of a work on the *Sagen der Schweiz*, entered upon in 1850-1855. The tales relate to dragons, snakes, witches, dream of treasure on the bridge, "white woman," silly Peter, etc.

**Bonnier (C.)** Les romanichels à la chambre. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 270-272.) Notes on the debate on the Gypsies in the French Chamber of Deputies, Oct. 29, 1907, on the interpellation of M. F. David.

**Bosson (Mrs J. C.)** Sicily, the battlefield of nations and of nature. (Nat. Geogr. Mag., Wash., 1909, xx, 97-118, 17 pl., 1 fg.) Treats of ancient temples at Girgenti, the prison-quarries of Syracuse, the temples of Selinus (Selinunto), Palermo (Panormus), where Chaldeans, Greeks, Romans, Goths, Saracens and Normans have left their marks. Most of the illustrations are of ethnic types, etc.

**Boule (M.)** Skelett-fund von Chapelle-aux-Saints, Corrèze. (Z. f. Ethnol., Berlin, 1908, XL, 981.) Brief note. See Capitan (L.).

**Brandisch (G.)** Die siebenbürgischen Melodien zur Ballade von der Nonne. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 194-197.) Cites from various parts of Transylvania the music of the "Ballad of the Nun." See also XVIII, 1908, 394.

**Breuil (H.)** Le gisement quaternaire d'Ofnet (Bavière) et sa sépulture mésolithique. (L' Anthropologie, Paris, 1909, XX, 207-214, 1 fg.) Treats of the interesting mesolithic burial place in the Ofnet grotto (Bavaria), investigated in the fall of 1908 by Dr R. R. Schmidt, who has summarized the results in the *Ber. d. Naturw. Ver. f. Schwaben u. Neuburg*, for 1908. The Abbé B. thinks the discoveries at Ofnet go further to prove "the Mediterranean origin of the Azil-Tardenoisians."

— *et Cabré Aguila (J.)* Les peintures rupestres du bassin inférieure de l'Ébre. (Ibid., 1-21, 9 fgs.) Treats of the painted rocks of Calapatà at Cretas (Bas Aragon),—deer,

cattle, goats, etc., in red and black; the frescos in open air of Cogul, province of Lerida, Catalonia (hunting scenes,—men, deer, bison, half-clad women dancing around naked man, etc.). The style of the animal frescos of Cogul and Calapatà is that of the French quaternary drawing and not more recent. The hunting-scenes of Cogul are the first of their kind. The dress of the women in the dance-scene suggests *rapprochement* with Crete. These rock-pictures differ altogether from the ceramic art of the ancient Iberians.

**Brewer (W.)** Etymology of Greek mythological terms. (Open Court, Chicago, 1908, XXII, 480-484.) The Egyptian etymologies of Psyche (Saach), Heracles (Heru-Akel), Prometheus (Pe-Rom-Theos), Phoebus, Neptune, Hades, Demeter, Aphrodite, etc., represent a point of view in which the author should be alone. This sort of etymologizing belongs to a fossil period, unless a joke.

— Names of deity. (Ibid., 1909, XXIII, 119-123.) Reply to article of C. A. Browne in a previous issue. The author maintains, with Herodotus, that "the divine names used by the Greeks were nearly all derived from those of the Egyptians."

**Broomall (H. L.)** Phonetic characteristics of the English verb. (Proc. Delaware Co. Inst. Sci., Media, Pa., 1908-9, IV, 23-39.) Argues that "there must be something about final accent and sonancy that says 'verb' to the English linguistic sense," and that "there must be some analogy between the action of a verb in the sentence, as apprehended mentally, and these phonetic peculiarities."

— Vocal imitation of motion and mass. (Ibid., 89-102.) Cites numerous English words to show that "at least part of their significance is due to association of their vocal sounds with motion or mass, as well as the sounds of the actions and objects named." These things are all forms of gesture.

**Brückner (A.)** Neuere Arbeiten zur slawischen Volkskunde. I. Polnisch und Böhmisch. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 208-219.) Brief reviews and critiques of recent (chiefly 1907-1908) literature on



Polish and Bohemian folk-lore, books, periodical articles, etc.

**Bruhns** (B.) *Geographische Studien über die Waldhufensiedelungen in Sachsen.* (Globus, Brnshw., 1909, xcv, 197-220, 220-225, map.) Treats of the distribution, history, etc., of the colonies settled after the *Waldhufe* scheme in Saxony,—the immigration occurred notably in the 12-13th centuries.

**Brunner** (K.) *Die Königliche Sammlung für deutsche Volkskunde auf der Internationalen Ausstellung für Volkskunst, Berlin 1909.* (Z. d. V. f. Volksk., Berlin, 1909, xix, 281-286, 1 fg.) Describes the collection in the "Kammerwagen" at the International Folk-Art Exhibition, held in Berlin in January and February, 1909. This "folk-carriage," artistically decorated household furniture, articles of domestic manufacture, implements and instruments, ornaments, etc., are all illustrative of German folk-art.

— *Ein Holzkalender aus Pfranten.* (Ibid., 249-261, 7 fgs.) Treats in detail of a wooden calendar (now in the Royal Collection for German Folk-Lore, Berlin), with the name of its first possessor, Georg Reychart von Pfranten, cut upon it,—probably from Pfronten in Bavaria. It consists of 7 narrow wooden tablets, constituting "a continuous Julian calendar," with indication of the fixed Christian festivals, etc., by means of German words, figures, symbols, and the like. This calendar cannot be earlier than 1690 (from internal evidence) and is probably not more than a century old.

— Bericht über die Neuaufstellung der Königlichen Sammlung für deutsche Volkskunde in Berlin, Klosterstrasse 36, im Jahre 1907. (Ibid., 241-263.) Describes the new installation of Royal Folk-lore Collection in Berlin,—the N. E. German section in the Virchow room, the Spreewald room, Alsatian peasant room (with rich wood-carvings), Swiss room, Bavarian folk-costumes, old lower Bavarian and Austrian furniture, old Gothic furniture from Tirol, collections illustrating comparative art, folk-architecture, folk-costume and ornaments, pottery, Christmas crib,

votive offerings (including a boat-model), the Lüneburg room, etc.

**Buchner** (M.) *Das Bogenschiessen der Aegineten.* (Z. f. Ethnol., Berlin, 1908, xli, 845-856, 14 fgs.) Discusses the archers (and the attitude, etc., in bow-shooting) in the Eginese group of the Salamis age, now in the Munich Glyptothek. The arrow-release seems halfway between the primary and the Mongolian of Morse. The stretching of the bow is compared with Turkish, Chinese, etc. The Chinese bow by way of the Scythian explains the Greek. The Scythians and the Tatars connect the West and the East.

**Bulgaria, the peasant state.** (Nat. Geogr. Mag., Wash., 1908, xix, 760-773, 5 fgs., 8 pl.) Based chiefly on Bourchier, F. Moore and H. De Windt. The illustrations treat of peasant types, village scenes, funeral, *kolo* (national dance), etc.

**Bullen** (R. A.) Polished stone implements from Harlyn Bay. (Man, Lond., 1908, viii, 74-79, 2 fgs.) Describes a stone amulet and a slate needle from a prehistoric (late Celtic) burial-ground. The material of the needle is foreign to the Treves district.

**Bünker** (J. R.) *Dorffluren und Bauernhäuser im Lungau (Herzogtum Salzburg).* I. Teil. (Mitt. d. Anthrop. Ges. in Wien, 1909, xxxix, 66-86, 4 fgs., 4 maps.) First section treating of village sites and peasant houses in Fanningberg, Höf, Stranach bei Pichl, Steindorf, etc.,—places partly of Slavonic, partly of German origin.

— Westungarische Vorhallenhäuser. (Stzgb. d. Anthrop. Ges. in Wien, 1907-1908, 3-8, 5 fgs.) Treats of the West-Hungarian "Vorhallenhaus," particularly in Mörbisch, Ödenburg, etc., out of which have arisen houses of the character of Meringer's "Mittelküchenflurhaus."

**Busse** (H.) *Ein Hügelgrab bei Diensdorf am Scharmützelsee, Kreis Beeskow-Storkow.* (Z. f. Ethnol., Berlin, 1909, xli, 690-697, 7 fgs., map.) Treats of a mound grave on the shore of L. Scharmützel, in the Beeskow-Storkow district and contents (remains of 17 clay vessels, sparingly ornamented, evidences of non-

burial, etc.). These mound-graves are assigned to the period 14-12th century B. C., with indication of "Thracian" (Kossinna) influence.

— Das Gräberfeld auf dem Kesselberg bei Biesenthal, Kreis Ober-Barnim. (Ibid., 1908, XL, 826-830, 11 fgs.) Brief account of the finds in 11 graves in a newly discovered burial-place,—investigations of 1907-1908. Although no metal grave-gifts were found, the cemetery seems to belong to the bronze age, with cremation-urns.

**Cantacuzène (G.)** Contribution à la craniologie des Étrusques. (L'Anthropologie, Paris, 1909, XX, 329-352, 12 fgs.) Gives results of study of 16 crania (10 male, 6 female) from the necropolis of Corneto-Tarquini, on the border of ancient Etruria, near Civitavecchia, now in the Paris Museum of Natural History. The average cranial capacity is for males 1635, females 1470; cephalic index 78.69 and 76.40. The Etruscans do not seem to have possessed an ethnic unity, but present a decided Roman element.

**Capitan (L.), Breuil (H.), Bourrinet (P.) et Peyrony (D.)** Observations sur un bâton de commandement orné de figures animales et de personnages semi-humains. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 62-76, 1 pl., 12 fgs.) Treats of the remarkable *bâton de commandement* discovered by M. Bourrinet at the Mège "shelter" at Teyjat (Dordogne) in August, 1908. This piece of deer-horn contains sculptures of a deer-head, three serpents, a large horse and part of small one, three swans more or less complete, three small semi-human figures (horned, long-eared, hairy-bodied, two-legged), which C. terms *diabolots* provisionally. They are possibly "imaginary objects, e. g., *Loups-garous*, or the like"; or possibly "masks" (the horn seems to be that of the chamois),—the author cites in comparison Bushman paintings, Melanesian masks, Eskimo shamanic carvings, etc.

— Le squelette humain moustérien de la Chapelle-aux-Saints Corrèze. *L'homo heidelbergensis*. (Ibid., 1908, 5 fgs.) Résumés briefly the articles of Boule, Bouyssonie and Bar-

don in *L'Anthropologie* (1908) on the human skeleton of the Mousterian age discovered in August, 1908, at the little cavern of La Chapelle-aux-Saints,—of Neanderthal-Spy type, normal during this period over a considerable part of Europe. Also résumés the data in O. Schoetensack's *Der Unterkiefer des Homo Heidelbergensis* (Leipzig, 1908) concerning the human jaw from the Mauer quarry, which is thought to represent "man at a point close to the separation of the Hominidæ and the anthropoids." The name "Heidelberg man" has been assigned to this man belonging to the close of the Pliocene or to the beginning of the Quaternary.

**Cardoso (F.)** O Poveiro: estudio anthropologico dos pescadores do Povo de Varzim. (Portugalia, Porto, 1908, II, 517-539, 27 fgs.) Anthropological study, giving average measurements (head, stature) of 150 males and 65 females, of the *Poveiros* or fishermen of the region of Povo de Varzim, Portugal. The cephalic index varies in men from 70 to 83.4, with an average of 77.5; in women from 72 to 83.9, average 77.5. The average stature for men is 1,648 mm., women 1,547 mm. This people represents the fusion of two neolithic types (dolichocephalic and brachycephalic) with later admixture of Semitic and Nordic.

**Carey (E. H.)** The fifth of November and Guy Fawkes. (Folk-Lore, Lond., 1908, XIX, 104-105, 1 pl.) Notes on celebration in Guernsey in 1903,—the ceremony has recently been abolished by the Royal Court.

**Carter (J.)** Kutchuk Ayiah Sofia and San Vitale. (Rec. of Past, Wash., 1909, VIII, 179-183, 3 fgs.) Compares the "Little Sophia" (Church of SS. Sergius and Bacchus) in Constantinople with the Church of San Vitale in Ravenna, and concludes that the latter is "an improved edition" of the former.

**Claassen (W.)** Die abnehmende Kriegstüchtigkeit im Deutschen Reich in Stadt und Land von 1902 bis 1907. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, VI, 73-77.) Cites statistics to show the continued regression of the population of Germany in

military effectiveness as judged from physique, both urban and rural.

**Classen (K.)** Über den Zusammenhang der vorgeschichtlichen Bevölkerung Griechenland und Italiens. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1909, XL, 37-38.) Compares the Rhaetian place-names with the Etruscan, and the pre-Grecian with those of Asia Minor, and these with each other. According to C. relations between prehistoric Italy, Greece and Asia are indicated, with probably linguistic connections of ancient tongues of the Rhaetian country (also Etruscan, Ligurian, etc.) and the speech of the Caucasian peoples, especially Georgian, as Dirr and Wirth have maintained. But much of this is too speculative.

**Clinch (G.)** Suggestions for a scheme of classification of the megalithic and analogous prehistoric remains of Great Britain and Ireland. (Ann. Arch. and Anthrop., Liverpool, 1909, II, 46-48, 2 pl.) Classifies thus: Dwellings (caves, rock-shelters, stone and earth hut-circles, bee-hive dwellings, crannogues, lake and marsh dwellings, souterrains); monoliths (rude and worked); groups of monoliths; trilithons; alignments; avenues (open and covered); enclosures (circular and rectangular); sepulchral structures (cromlechs, cists in barrows, cists not in barrows, cairns, long, chambered and round barrows); earthworks connected with megalithic remains (such as Stonehenge, Avebury, etc.); sculpturings (cup and ring markings on natural stones and rocks and on sepulchral structures, holed stones); hill-side structures (such as the White Horses); stones or rocks of natural origin and forms associated with folk-lore; remarkable natural features attributed to supernatural origin (such as the Devil's Punch Bowl, etc.).

**Corso (R.)** Gli sponsali popolari. Studio d'etnologia popolare. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 487-499.) Well-documented study of betrothals, etc., in folk-custom in various parts of Europe, particularly in Italy, their status in legislation, etc. The chief ceremonies (libellum dotis, per solidum et denarium, "scapeallata," fustis, "seg-

nata," dextrarum junctio, anulus fidei, calciamenta, donarium, osculum, potus et biberagium, consensio thalami) are discussed.

**Cox (E. G.)** King Lear in Celtic tradition. (Mod. Lang. Notes, Baltimore, 1909, XXIV, 1-6.) Treats of the Ossianic ballad *Dan Liuir* (English version) (pp. 1-2) and other Celtic lore concerning Lir, a "sea-god reduced to a petty kinglet," of the Tuatha de Danann,—Shakespeare's Lear.

**Crooke (W.)** Some notes on Homeric folk-lore. (Folk-Lore, Lond., 1908, XIX, 52-77, 153-189.) Treats of origin of Homeric poems (*Iliad*, with certain later additions, is probably work of a single hand, *Odyssey* by different and later writer), and the evidence as to unity, etc., of the epics "dependent on the provenience of the sagas, *Märchen* and folk-lore incidents which appear in the poems." Reticence of the poet in dealing with folk-tradition, careful selection of certain legends for treatment and discarding of others, animism (hard to distinguish between metaphor and real belief), no stratification of the more primitive beliefs in the *Iliad* (also magic, etc.),—this may point to the poems being the work of a single age, if not of a single author; theory not correct that *Iliad* consists of *Sagas* and *Odyssey* of *Märchen*. The analogies and sources of the legends and tales, *motifs*, etc., of the poems, are discussed in detail. C. considers Homer "the first of European folklorists," and "the first and noblest writer who has devoted his genius to the record of beliefs and traditions which it is the task of this Society to collect and interpret."

**Cunnington (Mrs M. E.)** Notes on excavations at Oliver's Camp near Devizes, Wilts. (Man, Lond., 1908, VIII, 7-13, 3 fgs.) Gives results of excavations in summer of 1907. The few remains discovered (fragments of iron and one of bronze, broken pot and 100 potsherds, etc.) fix the camp as late-Celtic, later than the bronze age but pre-Roman. Hearth-site beneath the center of the camp seems earlier than the camp itself.

— Notes on a late Celtic rubbish-heap near Oare, Wiltshire. (Ibid.,

- 1909, IX, 18-21, 6 fgs.) Treats of the pottery found (most of it is of the bowl with bead rim type, purely British and characteristic of late Celtic; the round-bottomed bowls are suggestive of metal prototypes; fragments of various foreign makes: Belgic black, green glazed Roman, thin white cream-colored possibly from Rheims, "roulette" ornamented, painted red, fine red Arretine, etc.) in this rubbish heap of the first century A. D. A fibula of bronze and another of iron, besides other bronze and iron objects, pottery discs, etc., were likewise found.
- On a remarkable feature in the entrenchments of Knap Hill Camp, Wilts. (Ibid., 49-52, 1 fg.) Treats of the 6 openings or gaps through the ramparts, which actually form part of the original structure of the camp. These may have been "sally-ports."
- Czirbusz** (G.) Die geographische Physiognomik in der Namenkunde. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1908, LI, 463-470.) Treats of the place-names of the Hungarian Carpathian region. A number of the mountain, lake and river names of Transylvania are of Gothic and Celtic origin, others Slavonic. These names are often in close relation with the physical character of the country.
- Dalzell** (J. B.) Dalzell: an ancient Scottish surname. (Scott. Hist. Rev., Glasgow, 1909, VII, 69-72.) Gives origin of *Dalzell* (Gaelic *Dal geal*, "white holm," or "beautiful meadow") and cites 220 different ways in which it is spelt, from *Dalcall* to *Thial*.
- Davies** (J. C.) Ghost-raising in Wales. (Folk-Lore, Lond., 1908, XIX, 327-331.) Gives English text of "How to obtain the familiar of the genius or good spirit and cause him to appear," from the library of "Harries Cwrt-y-Cadno," a most popular Welsh conjuror who lived in Carmarthenshire about two generations ago; and also of "The farmer who consulted the conjuror, or the familiar spirits and the lost cows," a story of this Welsh wizard's spirit-summoning.
- Delisle** (F.) Sur un crâne négroïde trouvé au carrefour de Revelon près d'Épéhy, Somme. (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., X, 13-18.) Describes, with measurements, a female dolichocephalic (index 73.33; cranial capacity 1,370 c.c.) of negroid aspect (prognathism especially), found *ante* 1865 in the Gallo-Roman ruins of Revelon.
- Deniker** (J.) La taille en Europe. (Ibid., 1908, v<sup>e</sup> s., IX, 456-462.) Résumés facts in author's *Les races de l'Europe*. II. La taille en Europe (Paris, 1908, pp. 144).
- A propos d'un squelette néanderthaloïde du quaternaire. (Ibid. 736-738.) Discusses the skeleton found by Hauser of Bâle in the cave of Moustier in the Vézère valley,—the *Homo Mousteriensis* Hauseri of Klaatsch, a Neanderthaloid skeleton found in 1905 in a Moustier rock-shelter, and the Bouyssonie-Bardou discovery in the Dordogne valley of a Neanderthaloid skull and other bones. This makes 3 such skeletons discovered in France.
- Depéret** (C.) et Jarricot (J.) Le crâne préhistorique de Saint-Paul de Fenouillet. (Ibid., 543-561, 1 fg.) Describes, with measurements, the fragmentary skull of an adult male found in 1851 in a bone-cave of prehistoric age at Saint-Paul de Fenouillet, in the department of the Eastern-Pyrenees.
- Dettling** (A.) Die Festfeier der Translation des hl. Justus in Ingebohl 1697. (Arch. suisses d. Trad. Pop., Bâle, 1909, III, 127-136.) Reprints from a Ms. copy the play enacted on the occasion of the translation of St. Justus to Ingebohl.
- Dewert** (J.) La fête des rois (Bull. de Folk-lore, Bruxelles, 1909, III, 129-172, 1 pl.). Detailed account of Holy Night, or the festival of the three Kings, as celebrated in Belgium (name of festival, names of Kings, date, participants, candles, bonfires, discharge of fire-arms, processions, songs, feast, bean-cake, letters, amusements, "lost Monday," superstitions, etc.). The texts of many songs, couplets, etc., are given. In Hainaut the celebration is a family affair *par excellence*. A sort of mystery play survives in places.
- Dickson** (J. A.) The burry-man. (Folk-Lore, Lond., 1908, XIX, 379-387 2 pl.) Treats of the ceremony

of the *burry-man* (a boy dressed in a tight-fitting suit of white flannel covered entirely with burrs stuck on, and adorned with flowers, ribbons, etc.) in connection with the annual fair held at South Queensberry (below the Forth bridge) on the second Friday of August. Miss D. suggests that this ceremony is "a relic of an early propitiatory harvest rite."

**Diehl (D.)** Amtliche Berichte über die Kirchweihfeiern in der Obergrafschaft aus den Jahren 1737-1740. (Hess. Bl. f. Volksk., Lpzg., 1909, VIII, 100-111.) Cites from official records during the years 1737-1740 13 accounts and descriptions of church-festivals in various parts (Lichtenberg, Darmstadt, Arheilgen, Pfungstadt, Braubach, Jägersburg, Rüsselsheim, Seeheim, Langen, Zwingenberg, Auerbach, Hähnsein, Alsbach) of the Obergrafschaft. These records speak of the evil and scandalous concomitants and consequences of some of these festivals.

**von Diest (H.)** Ausflug in das Höhlengebiet von Ojcow, Südpolen. (Z. f. Ethnol., Berlin, 1909, XLI, 745-751, 3 fgs., map.) Account of excursion in August, 1909 to the cave region of Ojcow in southern Poland,—some 80 caves have already been found, and more are being discovered. The finds in these caves include animal bones, teeth of cave-bears, etc., flints of Moustier and Magdalenian types, pottery fragments, ivory objects, human skulls, etc. In the Maszycka cave were found ivory sticks with ornamentation. R. Virchow thought the two skulls from this cave Slavonic.

**Dirr (A.)** Über die Klassen (Geschlechter) in den kaukasischen Sprachen. (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 125-131.) Treats of "classes" or "genders" in the languages of the Caucasus,—they number from 6 (male rational beings, female rational beings; many animals without distinction of natural sex, certain other substantives; certain animals without distinction of sex; all not belonging to the other classes) in Chechen to 2 in Tabasaran (rational beings; all others). A progressive simplification has taken place. Several tongues (Ude, Aghu-

lian, Kürinian) have lost their genders by reason of the influence of the genderless Turko-Tatar language. According to D. the oldest classification of living beings is seen in Artchinian. Social organizations like those of the native Australians may have existed in remote times among the peoples of the Caucasus and influenced the classification in languages. The oldest classification in the languages of the Caucasus ranked highest the sexually mature being that has reproduced itself; next to this came the sexually mature not yet reproduced.

— Die alte Religion der Tschetschenen. (Anthropos, Wien, 1908, III, 729-740, 1050-1076.) Translated from an article by Baschir Dalgat, a Chechen, in the *Terskij Sbornik* for 1893. Treats of the other world (2 brief legends; ideas as to its situation, above or beneath the earth); burial and funeral rites; soul-lore (legends); witch craft; demon-lore (*jinn*s, etc.); the hearth (sacred, hearth-fire at weddings, fire in blood-revenge); oaths; protective deities (their shrines, cult, etc.); priests and fortune-tellers, "wise women"; nature-gods ("water-mother," wood-*almas*, "mother of storms"); star-cult (sun-worship; *seli*, the thunderer); the supreme being *Dele*, the creator, etc. The Chechens, now Mohammedans, were formerly Christians and much influenced by the Georgians. Christianity was retained longest by the Ingushes.

**von Domaszewski (A.)** Die Triumphstrasse auf dem Marsfelde. (A. f. Religsw., Lpzg., 1909, XII, 67-82, 1 pl.). Treats of the course, etc., of the *via triumphalis* across the *Campus Martius* from the *Porta Triumphalis* to the *Porta Carmentalis*.

**Dubreuil-Chambardel (L.)** A propos des croix blanches des fermes. (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., IX, 678-680.) Treats of the "white cross" on walls of farms, stables, etc., in Touraine, and cites from an abbey (Villevain) record of the end of the 18th century the text of a conjuring formula, explaining such use of the Latin cross against cattle-witching, etc. M. Huguet suggests that the

round elements at the extremities of the crosses may be the epiphyses of bones,—bones being used primitively in such cases.

**Duckworth** (W. L. H.) Report on a human cranium from a stone cist in the Isle of Man. (Man, Lond., 1908, VIII, 5-7, 6 fgs.) Describes brachycephalic (81.1) skull with persistent frontal suture, and compares it with one from a dolmen at Blankensee near Lübeck and with another from a stone-lined grave at Cronk-y-Kecillane, Isle of Man. The skull is probably Celtic.

— Note on Mr Klintberg's studies upon the folk-lore and dialects of Gothland. (Ibid., 43-44.) Mr Klintberg's Ms. consists of "some 25,000 neatly written sheets, carefully scheduled and pigeon-holed." He has besides some 200 photographs and several thousand pencil drawings (of tools, implements, etc.) intended as illustrations to the dictionary. Dr D. visited Mr K. in September, 1906.

**von Duhn** (F.) Der Sarkophag aus Hagia Triada. (A. f. Religsw., Lpzg., 1909, XII, 161-185, 3 pl.) Discusses the Hagia Triada sarcophagus, a very important monument of the ancient Cretan cult of the dead (the sacrificial-scenes, libations, offerings, etc., painted upon it), belonging to the later Mycenaean period, perhaps the second half of the 15th century B. C. v. D. compares the recent description of Paribeni with the results of his own observations of the sarcophagus.

**Dumas** (Ü.) La Grotte des Fées à Tharaulx, Gard. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 308-326, 9 fgs.) Treats of the Grotte des Fées (a cave inhabited probably during most of the neolithic period, but representing in the objects discovered chiefly the transitional period from stone to metal and also the first metal age in part), the finds of stone (numerous retouched flints, polished axes, disks, pounders, etc.), bone (many punchers, etc.; some used perhaps to ornament pottery), horn, shell, metal (a needle, a piercer, and a dagger blade of bronze or copper), pottery (fragments of 250 vessels, many ornamented and often of fine type), etc. Three graves and traces

of another were also found, with numerous grave-gifts. The nature of some of the objects found indicates prehistoric commerce and relations between this part of France and Hungary (e. g., the vase-supports). In one of the graves was discovered a flint dagger-blade that must have come from Grand-Pressigny.

— Fouilles d'un nouveau tumulus au quartier de Tarde, commune de Baron, Garde, Époque hallstattien (Ibid., 1909, XIX, 101-102). Describes briefly finds (funeral urn, pierced at bottom like a modern flower-pot, with fragments of skull and humerus; a fire-reddened pebble, 2 iron nails; a smaller urn, etc.) of tumulus of Hallstatt epoch.

**Durham** (M. E.) Some Montenegrin manners and customs. (J. R. Anthropol. Inst., 1909, XXXIX, 85-96, 1 pl.) Gives the plot of the ballad of "The Avenging of Batrich Povich, notes on *vilas*, the *pleme* and *bratstvo* (family-group), marriage taboos, relationships, relationship terms (list of 43 at p. 90), funeral, head hunting, etc. Childbirth, medicine and "wise women," native surgeons, etc., are touched upon.

**Dutt** (W. A.) New paleolithic site in the Waveney valley. (Man, Lond., 1908, VIII, 41-42, 1 fg.) Describes "a small and well-worked pointed paleolith," found in a gravel pit on the common at Bungay, a town almost encircled by the river Waveney, in 1907.

**Ebert** (M.) Die frühmittelalterlichen Spangenhelme vom Baldenheimer Typus. (Z. f. Ethnol., Berlin, 1909, XLI, 506-507, 1 fg.) Notes on the early medieval buckle helmets of the Baldenheim type. These Germanic buckle helmets of the migration period were made in Greek workshops on the Pontus. This type of helmet has been found in Dalmatia, Italy, Upper Germany, Eastern France, etc., in the southern folk-migration region.

**Eichhorn** (G.) Der Grabfund zu Dienststedt bei Remda, Grossh. Sachsen-Weimar. (Ibid., 1908, XL, 902-914, 22 fgs.) Gives account of finds made in 1837 in a skeleton-grave at Dienststedt,—they are now in the Museum of the University of Jena: Silver-wire necklace, silver fibulae,

chain of amber (and a few glass) beads, two silver-wire bracelets, a bronze pail, a bronze dish with three ring-handles, a broken bone needle, a silver needle, an iron knife, an S-formed ornament of silver-wire with spiral coils, several other objects and ornaments of silver wire, etc. The age of the grave is the late Roman provincial period about 200-300 A. D.

**Emerson (A.)** A Wedgewood vase. (Rec. of Past, Wash., D. C., 1909, VIII, 207-210, 1 fig.) Describes a vase of the Campagna or Borghese form, now in possession of the Art Institute of Chicago, as gift from James Viles, Esq.

**F. (H. O.)** A human fossil from the Dordogne valley. (Nature, Lond., 1909, LXXIX, 312-313, 2 figs.) Résumés the accounts by M. Marcellin Boule and MM. A. and J. Bouyssonie and L. Bardon, in the *Comptes Rendus de l'Académie des Sciences* (CXLVII, 1908) of the "fossil man," a Mousterian skeleton, found on August 3, 1908, in a cave on a small tributary of the Dordogne, in the Corrèze. The dolichocephalous (75) skull resembles (with certain exaggerations) the Neanderthal-Spy type, normal probably in certain parts of Europe in the Middle Pleistocene. The man of Chapelle-aux-Saints may be compared with the "humans" in the carvings of Mas d'Azil, etc.

**F. (W.)** Boris-Gleb. (Globus, Brnschw., 1908, XCIII, 257.) Résumés from the Christiana *Morgenbladet* an account of the northernmost settlement in Norway and the adjoining Russian church of Boris-Gleb on the west bank of the Pasvik river. The inhabitants are a few Russian Lapps.

**Favraud (A.)** La Grotte du Roc, Commune de Seres, Charente, avec superposition du Solutréen sur l'Aurignacien. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 407-423, 7 figs.) Treats of the Grotte du Roc and the human and other remains there discovered: Situation and stratigraphy, fauna (rather varied, all in Aurignacian stratum); stone implements (retouched flints, borers, scrapers, microlithic implements, flints of divers sorts); fragments of iron and lead ore; implements of

bone, horn, ivory, etc., from the Aurignacian stratum (daggers, arrow and spear points, piercing implements, bone-cases, fragment of *bâton*). From the Solutrean stratum lying immediately over the Aurignacian, few objects were taken. The pre-Solutrean age of the Aurignacian seems demonstrated here.

**Fawcett (E.)** Patrick Cotter—the Bristol giant. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 196-268, 1 pl.) Treats of the professional career, relics, osseous remains, etc., of Patrick Cotter (d. 1806). The measurements of the bones indicate that the giant could not have been more than 7 ft. 10 in. in height. The cephalic index of the skull is 76.2. Cotter probably suffered from acromegaly.

**Feast (The) of St. Wilfrid.** (Folk-Lore, Lond., 1908, XIX, 464-466, 1 pl.) Describes procession and races of 60 years ago at Ripon.

**Fischer (E.)** Die Herkunft der Rumänen nach ihrer Sprache beurteilt. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, XL, 1-6). According to Dr F. there are two Rumanian languages, "the old Wallachian folk-speech used by ca. 5½ million peasants, villagers, etc.," and "the new Rumanian 'boulevard language,' used by about a million dwellers in cities and towns." Of these the former is the one of value for tracing the ancestry of the people. The Slavonic influence (morphology and grammar, vocabulary, etc.) is discussed, and the important contribution (near 4,000 words in the folk-speech) of Latin noted. Certain differences (parts of body, most domestic animals, male sexual organs Latin; diseases, fishes, female sexual organs Slavonic) are pointed out. The conclusion reached is that the ancestors of the Rumanians were Thracio-roman pastoral people of the mountains who migrated into the plains of the lower Danube already occupied by the Slavs,—the men took Slav wives, and this influence is very noticeable in modern speech.

—Paparudă und Scaloian. (Globus, Brnschw., 1908, XCIII, 13-16, 1 fig.) Treats of the Rumanian folk-custom of the procession of the

- rain-making Paparudă (= Servian Dodola), in which figure naked gypsy girls with elder branches about neck and middle,—rain-songs are sung, etc. Also of the Scalioian or personification of drought (clay figure adorned with leaves and laid in a wooden coffin),—here there is a funeral procession. These customs betray the child-like religious soul of the folk and likewise indicate South Slavonic influence.
- Mir und Zadruga bei den Rumanen. (Ibid., 252-256.) Discusses the origin of the Rumanians or Vlachs,—Dr F. considers them to have sprung from a mixture of Thracio-Romans and Slavs,—particularly with reference to social organization and possession of the *mir* and the *zadruga* (familia),—common "Indogerman" institutions. The views of B. N. Jorga and R. Rosetti are treated with some detail. Many things attributed to the "Romans" are to be derived rather directly from the Thracians and the South Slavs. See also F.'s book on *Die Herkunft der Rumanen* (Bamberg, 1904).
- Korner (R.)** Analysen keltischer Münzen. (Z. f. Ethnol., Berlin, 1909, xli, 458-462.) Gives results of chemical analyses of 16 Celtic coins (from France, Switzerland, Hungary, etc.) made by Dr C. Virchow and colleagues at Charlottenburg. The amount of copper varies from 34.20 to 83.30; tin hardly a trace to 18.72; antimony none to 9.88; lead none to 24.88; silver none to 96.64; zinc none to 16.46; nickel none to 0.41; iron 0.03 to 1.72. The north Gaulish potins show a high quantity of antimony, the Hungarian (Szegszard) silver potin a strong admixture of lead, the Treves bronze coin a strong amount of zinc (due to Roman influence).
- Fortes (J.)** Vasos em forma de chapéu invertido. (Portugalia, Porto, 1908, 11, 662-665, 6 figs.) Brief account of vases in the form of an inverted hat found at Villa do Conde some five years ago. Similar vessels have been found at Terroso, Gulpilhares (Gaya), etc.,—the necropolis of Gulpilhares dates from the fourth century A. D.
- Machados avulsos da idade do bronze. (Ibid., 662, 2 figs.) Note on two bronze axes now in the Porto City Museum, from Famíliação and Barcellos, both double-furrowed with a single lateral ring.
- Esconderijo Morgeano de Ganfei. (Ibid., 661.) Note on 15 (24 were found together) bronze axes from Ganfei, in the district of Valença, all double-handled and double-grooved.
- Ouros protohistoricos da Estella, Povia de Varzim. (Ibid., 605-618, 1 pl., 16 figs.) Treats of objects of gold (necklaces, earrings, beads), ornamented pottery, etc., belonging to the second period of the iron age.
- François (A.)** Les caractères distinctifs du français moderne. (Univ. de Genève, Rapp. du Recteur, 1908, 3-23.) Sketches briefly the chief distinctive characteristics of modern French as compared with Latin, etc., and its history of individuality, literary and social expansion, etc.
- Freire-Marreco (B.)** Notes on the hair and eye color of 591 children of school age in Surrey. (Man, Lond., 1909, ix, 99-108, 3 figs.) Gives details of statistics in 7 parishes, concerning 351 boys and 240 girls from 3 to 14 years of age. Beddoe's nigrescence-index and index for eye-color, and Collignon's index of excess of dark over light are considered. Comparison of surnames is also made. Medium eyes (65%) and fair hair (47.9%) predominate; dark eyes with 21%, and brown hair, with 36.9%, come next; the lowest percentages are dark hair (12.85%), light eyes (15.7%), and red hair (2.4%). Girls seem to be slightly darker than boys.
- de Freitas (E.)** Subsídios para o inventario archeologico do concelho de Feigueiras. (Portugalia, Porto, 1908, 11, 665-666, 1 fig.) Notes on rock inscriptions in Roman letters in the valley of the Ave, and some clay tubes from Penacova, probably water-pipes.
- Frey (S.)** Deities and their names. (Open Court, Chicago, 1909, xxiii, 314-316.) Treats of some very doubtful analogies and identities in Greek, Hebrew, Egyptian, etc. See Brewer (W.), Kampmeier (A.).
- Frizzi (E.)** Ein Beitrag zur Anthro-



- pologie des "Homo alpinus Tirolensis." (Mitt. d. Anthrop. Ges. in Wien, 1909, xxxix, 1-65, 3 pl., 22 fgs.) After historical introduction, gives details of measurements and observations of 1122 crania from various parts of the Tirol, in comparison with the results of other investigators (Tappeiner, Strauch, Wettstein, Pitard, Ranke) for the Tirol, Val-lais, Disentis-type, etc. Also measurements and observations of 80 Tirolese men averaging 35 years of age, and of the long bones of some 45 skeletons from the St. Sisinius cemetery in Laas. The average cephalic index of the 1122 skulls is 84.2, of the 80 living individuals 85.5. According to F., if there exists a *Homo alpinus* there must exist also a *Homo alpinus Tirolensis*. The area of *Homo a.* is very extensive and many very different peoples have contributed to its formation.
- Gabbud (M.)** La vie alpicole des Bag-nards. (Arch. suisses d. Trad. Pop., Bâle, 1909, xiii, 46-63, 105-126.) Treats in detail of the Alp life of the people of the Bagnes valley: sheep and goats, cattle in the *Mayens* set out thither in May-June, summer in the mountains (pasturing, food, work, division of labor, wages, etc.), milk industry, etc. See Zahler (H.)
- **Météorologie populaire.** (Ibid., 199-203.) Cites 41 weather prognostics and agricultural sayings.
- Geiser (K. G.)** Peasant life in the Black Forest. (Nat. Geogr. Mag., Wash., 1908, xix, 635-649, 9 fgs., 2 pl.) The illustrations treat of houses, family and domestic life, the celebration at Mitteltal, etc.
- Gengler (J.)** Fränkische Vogelgeschichten. (Globus, Brnswgw., 1908, xciii, 69-71.) Cites Franconian folk-tales concerning the shrike and its spitting its prey on thorns; the cuckoo and its eating the eggs of other birds to get its throat ready for singing, its metamorphosis into a sparrow-hawk, etc.; the bittern and its eating hairs from the heads of sleeping men; the blackbird and the cause of its color; the thistle-finch (its variegated colors come from the fact that it was the last to be painted by God, when only remnants of all colors were left); the "silk-tail," a bird of ill-omen; the quail (a prophet of good or bad harvest); the owl, etc.
- von Geramb (V. R.)** Der gegenwärtige Stand der Hausforschung in den Ostalpen; mit besonderer Berücksichtigung der Grundrissformen. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 98-135, fgs.) Résumés the results of investigations (Bancalari, Lütsch, Haberlandt, Murko, Meringer, Bünker, Henning, Meitzen, Reishauer, Hohenbruck, Eigl, Dachler, etc.) of the house of the eastern Alps, with special reference to basal forms. Of the "Küchenstubenhaus" four forms are recognized. Other types are the one-roomed herdsman's house, the "Rauchstubenhaus," and the atypical Italian house of the southern Tirol.
- Gerbing (L.)** Eine Volkskunstaussstellung im Dermbach, Feldbahn. (Z. d. Ver. f. Volksk., Berlin, 1909, xix, 436-438.) Notes on the exhibition of hand-embroidery (illustrating the local development of this art in the last 250 years) held at Dermbach in April, 1909.
- **Die Thüringer Volkstrachten.** (Ibid., 1908, xviii, 412-425, 4 fgs.) Treats of folk-costume of men and women in Thuringia past and present. The most interesting are: the carrier's frock (going back to the "shirt-coat" of the 4th century A. D.), the "dance-shirt," mantles of three sorts (one "Spanish,"—the "Brettchenmantel," is a real folk-garment), the "church cap." The dress of the North Thuringian peasants has been long influenced by city fashions. In Eichsfeld the "Schnürmütze" is still to be seen; throughout central Thuringia the ornamental "Weimar cap" prevailed. The costumes of the Thuringian forest are simpler but more tasteful than those of the rich "Land." On the north side of the Rennsteig is found black-white supper-dress of women; the beautiful girls of Ruhla have their special bridal dress. Interesting also are the "Kirmseheid" (not forgotten), the "Stirnkappe," the "Brautheid," etc. On the south side of the Rennsteig many variations are met with. The Brotterode costume was peculiar,—the fire of

- 1894 destroyed all that remained of it (there is, however, a doll dressed in the old way in the museum at Erfurt). The Hessen-Henneberg country has its own costume. In Altenburg are found the least beautiful of Thuringian folk-costumes.
- Gessmann** (G. W.) Ein Ausflug nach den Plitvicer Seen in Kroatien. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1908, LI, 471-488, 4 pl.) Account of visit to the Plitvic lakes in Croatia. References to Roman remains in Ober-Primišlje, the Frankopan ruins at Slunj, the "dug-out" canoes of Lake Kozjak, etc.
- Giuffrida-Ruggeri** (V.) Nuovo materiale paleolitico dell'isola di Capri a facies neolitica. (A. d. Soc. Rom. di Antrop., 1908, xiv, Repr., 2 pl.) Treats of paleolithic specimens found by Dr I. Cerio during the new excavations for the Quisisan inn, and dating from a period anterior to the Phlegrean eruptions. These paleolithic implements with neolithic facies are probably not contemporaneous with the fossil animal remains found with them. Some of them resemble closely the Vedda flints recently described by the Sarasins.
- Gjorgjević** (T. R.) Von den Zigeunern in Serbien. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., 1, 219-227.) Notes on the number, language, beliefs, mode of life, occupations, social divisions, name, etc., of the Gypsies in Servia. German translation by Dr F. S. Krauss, from the Servian MSS. of the author. In 1900 there were 46,148 Gypsies (1.85% of total population), of whom 27,846 spoke as their mother-tongue Servian, 13,412 Gypsy, 4,709 Rumanian, and 181 Turkish. Officially there are 34,459 Gypsies belonging to the Greek (orthodox) Church and 11,689 Mohammedans. Their common name is *Cigani*.
- Goessler** (Dr) Neues von der Ringwallforschung in Württemberg. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswchw., 1908, xxxix, 130-132.) Notes on recent investigations of the Heidengraben "Ringwall" (evidences of fortification, Gallic "town" and settlement of later La Tène period); Ipf and Buigen near Boffingen and Heidenheim (Hallstatt finds), Henneburg (bronze age), Lemberg (Hallstatt and La Tène), etc. That all the fortifications of the region are not Celtic is evident.
- Gomme** (A. B.) Folk-lore scraps from several localities. (Folk-Lore, Lond., 1909, xx, 72-83.) Items from Durham county (bells, medicine, good and bad luck, sayings, times of year, folk-tales, rhymes), Yorkshire, Cambridge, Marlborough district of Wilts., etc.
- Gore** (J. H.) Holland as seen from a Dutch window. (Nat. Geogr. Mag., Wash., 1908, xix, 619-634, 1 fig., 2 pl.) Contains notes on tobacco-smoking, national character, fishing, cities on piles, houses, family and domestic life, children, etc.
- Gore** (L.) In beautiful Dalecarlia. (Ibid., 1909, xx, 464-477, 3 figs., 7 pl.) Notes on Sunday services, dress and ornament, farm industries (flax, lace), houses, drinks, lumbering, etc., among Swedes of Dalarne.
- Gorjanović-Kramberger** (K.) Anomalien und pathologische Erscheinungen am Skelett des Urmenschen aus Krapina. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswchw., 1908, xxxix, 108-112, 8 figs.) Treats of anomalies (molars with prismatic root, especially those with root-cover; the number of the Foramina mentalia; the abnormal position of a tooth in the Krapina-H lower jaw) and pathological phenomena (small hole caused by blow or stab, wound of supraorbital ridge, deformation of ulna, broken clavicle, defects of teeth, some disease-effects of Arthritis deformans, etc.), in the bones of the prehistoric man of Krapina. Residence in caves, the struggle for existence against men and animals, character, etc., of food have had their influence.
- Neolithische Hügelgräber bei Poserna, Kreis Weissenfels. (Ibid., 120-124, 2 figs.) Describes two hill-graves excavated in 1900 and 1904, containing skeletons with grave-gifts (amphora, flint knife and scraper; small vessel, bronze or copper spirals). Both graves are neolithic. A detailed account will appear in the *Prähistorische Zeitschrift*.
- Götze** (A.) Brettchenweberei im Altertum. (Z. f. Ethnol., Berlin, 1908,

- XL, 481-500, 14 fgs.) Résumés data concerning "board-weaving" in the later stone age (Swiss lake-dwellings), bronze age (woman's belt from Borum Eshoi, in Copenhagen Museum), Roman imperial age (several objects), Viking period (weaving apparatus from Tönsberg ship), East Baltic region (cemetery of Anduln 3d-6th cent. A. D.). The finds of Anduln (implements, types of apparatus; their use as grave-gifts, their geographical distribution, etc.) are treated with some detail. The data push back the age of "board-weaving" in northern Europe to a period corresponding to the neolithic lake-dwellings and suggest an independent, autochthonous development.
- Grendron** (F.) The Anglo-Saxon charms. (J. Amer. Folk-Lore, Boston, 1909, XXII, 105-237.)
- Grosse** (H.) Brandgruben bei Dabern und Gross-Bahren im Kreise Luckau. (Z. f. Ethnol., Berlin, 1909, XLI, 72-86, 7 fgs.) Treats of the sand-pits of Dabern and the gravel-pits of Gross-Bahren. The flat-pits in this region seem to have been used in prehistoric times for reducing iron-ore to iron capable of being forged. Resemblances to African iron, etc., are noted. See v. Luschan (F.) and Olshausen (O.)
- v. Guttenberg** (Frhr.) Germanische Grenzfluren. (Arch. f. Anthrop., Brnshw., 1908, N. F., VIII, 208-229.) Treats chiefly of the origin and history (signification, variations in form and meaning, etc.) of the word *Peunt* (i. e., *pi-unta*, *bi-uanta*), which originally meant an enclosed pasture, meadow, or clearing at the edge (*uand*) of the forest. Some of the author's etymologies will hardly hold, especially certain attempts to find *peunt* in personal names.
- Häberlin** (K.) Trauertrachten und Trauerbräuche auf der Insel Föhr. (Z. d. V. f. Volksk., Berlin, 1909, XXI, 261-281, 17 fgs.) Treats of mourning dress and mourning customs on the island of Föhr, ancient and modern. The old national costume was suppressed largely about the beginning of the 19th century by foreign (Dutch) influences and city fashions,—that of the men especially. Among the mourning-customs noted are: Death-messengers, washing and clothing the dead (by neighbors), burial-feast, bell-tolling, burial-procession, vociferation at grave, etc. The oldest grave-stones date from the beginning of the 17th century; the older ones often have house-marks upon them. The epitaphs are chiefly High German, rarely Plattdeutsch.
- Hackl** (R.) Mumienverehrung auf einer schwarzfigurigen attischen Lekythos. (A. f. Religsw., Lpzg., 1900, XII, 195-203, 3 fgs.) Describes the adoration of a mummy on a black-figured Attic lekythos, imitative of the Egyptian and dating from ca. 500 B. C. This hitherto unknown art-representation is probably due to the fact that Greeks settled in Lower Egypt adopted the burial customs of the country.
- Eine neue Seelenvogel-darstellung auf korinthischen Aryballos. (Ibid., 204-206, 1 fg.) Describes the first real representation known from Corinthian vases of the soul-bird with a man completely in its power. The specimen is now in the possession of a citizen of Munich.
- Haddon** (A. C.) Paleolithic man. (Nature, Lond., 1909, LXXXI, 131-132.) Based on article in *Globus* by P. Adloff (q. v.).
- Hahne** (H.) Neue Funde aus den diluvialen Kalktuffen von Weimar, Ehringsdorf und Taubach. (Z. f. Ethnol., Berlin, 1908, XL, 831-833.) Gives results of investigations in 1907 as to the existence of several culture-strata in the Ilm valley. Details are given in Hahne and Wüst's article on paleolithic strata and finds in Weimar and its neighborhood, in the *Zbl. f. Mineral., Geol., u. Paläontol.*, 1908, 197-210.
- Hamy** (E. T.) Un crâne du Camp de Chasset. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 433-436.) Describes with measurements a neolithic dolichocephalic adult male skull from the famous "station" of the Camp de Chasset near Chagny (Saône-et-Loire). In the discussion M. Baudouin thought the skull might be Gallo-Roman, on account of the later archeological evidence in this region.
- Crânes des tourbières de l'Es-sonne. (Ibid., 723-725.) Notes on

- two skulls (cephalic indexes 75.1 and 76.1) from Ballancourt and Fontenay-le-Vicomte, both found in turfpits. According to Dr H. "these two skulls strengthen the theory which makes most of the tribes of northern France closely akin to the builders of the great megalithic tombs of the region,"—Prüner Bey's "Celt" and Hamy's "neolithic dolichocephalic."
- Harrison (M. C.)** A survival of incubation? (Folk-Lore, Lond., 1908, XIX, 313-315, 1 pl.) Treats of the festival and procession of the Madonna della Libera on the first Sunday of May at Pratola Peligna, near Salmona in the Abruzzi.
- Hayes (J. W.)** Deneholes and other chalk excavations: their origin and use. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 44-76, 1 pl.) Cites at pp. 64-76 evidence from numerous sources as to the probable nature and use of these "pits." According to the author "the evidence now available points . . . in one direction exclusively, namely, that they never had a higher claim than that of 'chalk pits,' 'chalk wells' or 'chalk quarries,' the name 'denehole' being a comparatively modern and misleading title." British chalk seems to have been exported even in pre-Roman days.
- Helm (K.)** Tumbo saz in berge. (Hess. Bl. f. Volksk., Lpzg., 1909, VIII, 131-135.) Discusses the old German incantation for stopping the flow of blood, beginning as above, and the Latin variants. The verses are ultimately non-German and derived from Latin. H. thinks the oldest German literature has been more influenced by Latin than is generally believed.
- Hemmendorff (E.)** Runö. (Ymer, Stockholm, 1909, XXIX, 197-217, 20 fgs.) Gives results of a summer's visit to the island of Runo in the Gulf of Riga. Notes on people, dress, houses, etc.
- Hénaux (F.)** La tombe belgo-romaine de Borsu. (B. de l'Inst. Arch. Liégeois, 1907, XXXVII, 321-336, 4 pl.) Treats of the Belgo-Roman grave discovered in 1902 in the center of the village of Borsu and the objects there found of lead (funerary urn with human bones), gold (neck-pendant in form of urn), bronze (cup, candelabra, tripod, *patera* finely worked and richly ornamented, pitcher of artistic type and workmanship), glass (lachrimary, cup), iron (lamp, dish, vase, strigils or curry-combs), clay (urns, dishes, plates, etc.) The finds are compared with those of Vervoz. The Borsu grave was perhaps that of a child of the rich owner of an adjoining villa.
- Herlig (O.)** Zum Spiel von der goldenen Brücke. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 414-416.) Gives texts of several versions (from localities in Baden) of the game of "the golden bridge."
- Hermann (E.)** Bedeutungsvolle Zahlen im litauischen Volksliede. (Ibid., 107-110.) Notes on significant numbers in Lithuanian folk-songs: *Three* (three youths and three maidens, the third sister, etc.; three years, three weeks, third night), *nine* (nine brooks to wash clothes in, nine suns shining in one day, nine branches of trees, nine corners, nine clover-blossoms; three and nine are applied to all sorts of things), *two* (two weeks of wind-blowing, two sisters, etc.), *five* (five years for various purposes, fifth day, etc.). The number *seven* is hardly mentioned. For a large number *one hundred* is usually employed. Indefinite expressions are *two to three* and *five to six*.
- Hermann (O.)** Das Paläolithikum des Bükkgebirges in Ungarn: Miskolcz. Das Szinvatal. Die Höhlen. (Mitt. d. Anthropol. Ges. in Wien, 1908, XXXVIII, 232-263, 8 pl., 19 fgs.) Discusses in detail the paleolithic remains of the Bükkgebirg region in Hungary,—previous researches and H.'s own investigations. At Miskolcz the diluvial age of the flints, etc., found on Mt. Avas in 1891, is confirmed, and the cave-finds also place the presence of man in this part of Hungary in diluvial times beyond doubt.
- Hervé (G.)** Géant finlandais mesuré à Paris, en 1735. (R. de l'Éc. d'Anthropol. de Paris, 1908, XVIII, 360.) Brief note calling attention to the record in the proceedings for 1735 of the Académie Royale des Sciences.

of the measurement of "a Finnish giant" (2184 mm. without shoes).

**Heufft** (H.) Westfälische Hausinschriften. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 101-107.) Nos. 1-54 of house-inscriptions in German and Latin, from various parts of Westphalia (Beckum, Bielefeld, Bigge, Clarholz, Gütersloh, Herzebrock, Kirchhelden, Lette, Lippstadt, Marienfeld, Meschede), dating from 1649 to 1906.

**Hildburgh** (W. L.) Notes on some amulets of the three magi kings. (Folk-Lore, Lond., 1908, XIX, 83-87.) Treats of the medals and printed slips issued at the cathedral of Cologne as protective amulets, dating back to medieval times, in connection with the relics of the "three holy kings."

— Notes on some Flemish amulets and beliefs. (Ibid., 200-213.) Treats of religious medals, protection against storms ("blessed palm," candles, wax nails, candle-cakes, medals, statuettes of saints), protection of houses (medals, statuettes, horse-shoes), protection of person and curative amulets ("charms," medals, statuettes, "Holy Blood" relics, rings, etc.), amulets for infants (necklaces, teething-rings, statuettes), miscellaneous personal beliefs, protection for and against animals, etc.

— Notes on some contemporary Portuguese amulets. (Ibid., 213-224, 2 pl.) Treats of amulets against the evil eye (horns, hand or *figa*, claws, human-faced lunar crescents, pieces of red coral, keys, hearts, cross and crucifix, eyes, compound amulets, etc.)

**Hilzheimer** (M.) Über italienische Haustiere. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnnschw., 1908, XXXIX, 136-141, 2 fgs.) Treats of modern Italian domestic animals and their ancestry. Alp cattle, Campagna cattle, horses (the large varieties have been imported; the horse of S. Italy is related to the N. African and is larger than the small Campagna type and the small horses of Naples), goats, pigs, dogs (Naples small type same as in Pompeian pictures and possibly neolithic; "Calabrian mastiff" of medieval importation from beyond the Alps,

where it is prehistoric; larger, long-haired shepherd dog of the south related to the "Pyrenean dog.") The Campagna type of cattle (resembling the Hungarian ox) H. considers autochthonous in Italy. The "Alpine cattle" type is probably a mountain-form or a "Kümmerungs form" in that region, of the European cattle, —it preserves the original color, and from it the spotted cattle may be derived. The *Franqueiro* cattle of S. America may represent a reversion to primitive type (*Bos primigenius*) in the matter of horns, etc.

**Hindenburg** (W.) Ueber einen Fund von Mäanderurnen bei Königsberg in der Neumark. (Z. f. Ethnol., Berlin, 1908, XL, 722-775.) Brief account of two urns with meander-ornament, found, together with a number of iron objects (buckle, point, fibulae, etc.), in 1893, in a field on the Rollberg south of Königsberg in Neumark. The form of the meander on the second urn is East-Teutonic. The find dates probably from the first century A. D. (older Roman period).

**Hobson** (M.) Some Ulster souterrains. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 220-227, 11 fgs.) Treats of artificial underground caves in the counties of Antrim and Down, —at Knockdhu, Crebilly, Shankbridge, Lisnataylor Fort, Connor (very many), Bog Head (two-storied), Donegore, Ballymartin, Limerary, Glenmun, Tornamona Cashel, Tavenahoney, Bushmillis, Grant's Causeway, Ballygrainey, Cove Hill, Clanmagery, Slanes, Ardtol, Slieve Croob (one of the finest cromleacs in the country), Loughcrew Hills, etc. They are attributed by the folk to "fairies," "Danes," "the good people," etc. Seventeen ogham inscriptions have been found in these caves. Few are of great antiquity.

**Höfler** (M.) Unterhaltung mit Toten. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 202, 1 fg.) Reproduces an engraving representing an old Breton woman placed by her family at a grave-stone in the cemetery so that she might converse with the dead.

**Hughes** (I. C.) The legend of Savadan lake. (Folk-Lore, Lond., 1908, XIX, 459-463.) A folk-tale of Bre-

- con, concerning a princess and her lover, a murderer.
- Iig** (Bertha). *Maltesische Legenden und Schwänke*. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 308-312.) German texts of Maltese legends and humorous tales relating to: The wandering Jew, Jesus and the offensive dancer, Antichrist, the sirens, the scratching wagger, the pious man and the leper, the sick man and the pills, Dshahan and the little kettle. Bibliographical notes are appended.
- Jacob** (K.) *Die La Tène-Funde der Leipziger Gegend*. Ein Beitrag zur vorgeschichtlichen Eisenzeit der Leipziger Tieflandsbucht. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1907, II [1908], 56-97, 29 pl., 7 fgs.) Treats of the finds of the La Tène period in Leipzig itself and the surrounding region, — burial-grounds, dwelling-places, etc. The Celtic "iron-culture" is richly represented by the La Tène culture in general, but here the burning of the dead indicates a Teutonic people of the last four or three centuries B. C., in large numbers especially at the beginning of the period. Bronze was in use chiefly for ornaments. The objects buried with the dead are predominantly of iron. Pottery of fine and rude types occurs together.
- von Jaden** (H.) *Tirol und Island. Eine Parallele*. (Stzgb. d. Anthropol. Ges. in Wien, 1907-1908, 39-40, 1 fg.) Points out similarities in customs, usages, etc., between the Tirolese and the Icelanders, — conservatism, use of ponies, treatment of horses, saddles, lamps.
- Jaeger** (J.) *Bruck an der Amper*. (Globus, Brnschw., 1908, xciii, 261-265, map.) Treats of the village of Bruck on the Amper in the Bavarian highlands not far from Munich, and its surroundings, — chiefly from a geological point of view. Contains also (pp. 263-265) sketch of the history of man in this region (clear evidence of early paleolithic man not found; neolithic "stations" oldest; relics of bronze and Hallstatt epoch; Roman remains; Teutonic settlements, Alemanni and Franks, etc.).
- Jarrirot** (J.) *Un crâne humain réputé paléolithique le crâne de Béthenas*. (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., IX, 2 fgs., 139-152.) Detailed discussion, with description, measurements, etc., of an adult male dolichocephalic skull, showing certain resemblances to crania of the ancient races of Central Europe.
- Jefferson** (M.) *Man in west Norway*. (J. of Geogr., N. Y., 1908, VII, 86-96, 1 fg.) Treats of environment in relation to man, ice age, etc. Only the edges of the land are usable, together with a few bits on the old sea-beach. Here man has long dwelt ready to fare forth on the ocean. This region is very thinly inhabited.
- Jentsch** (H.) *Lineares Menschenbild auf einem Tongefäss der jüngeren Hallstattzeit aus dem Gräberfelde bei Kerkwitz, Kr. Guben*. (Z. f. Ethnol., Berlin, 1909, xli, 726-730, 2 fgs.) Treats of two lineal human figures on an earthen vessel of the later Hallstatt period found in the necropolis of Kerkwitz in the district of Guben, Lower Lusatia, compared with similar objects from other parts of Germany.
- Jones** (B. H.) *Irish folk-lore from Cavan, Meath, Kerry and Limerick*. (Folk-Lore, Lond., 1908, XIX, 315-320.) Notes on folk-medicine, death-warnings, a rat charm, beliefs about hair, seafolks and seals, the dead coach and ghost funerals, sleeping armies, why the pigeon cannot build a proper nest, various beliefs.
- Jones** (W. H. S.) *Disease and history*. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 33-45.) Discusses the influence of malaria on Greek and Roman history, in the 5th century B. C. and 1st century A. D., — "malaria killed off the fair-haired element in the Greek people, and it is to this fair Northern strain that the Greeks owed their best and noblest qualities." Malaria was "the factor which gave to these other disintegrating forces full scope to work out their natural consequences."
- *Dea febris: a study of malaria in ancient Italy*. (Ibid., 97-124.) Treats of the *Dea febris* (to whom, according to Cicero, a shrine and altar were dedicated on the Palatine hill), and the important part played by fever in the life of the Romans (pestilences, epidemics, etc.; Rome was malarious by 400 B. C.); ma-

laria in Latin literature; effects of malaria (gravely influenced the course of events leading to the downfall of the Roman Empire; large death-rate among children).

**Julian** (C.) *L'héritage des temps primitifs*. (Revue Bleue, Paris, 1909, XLVII, 74-77.) First part of article on heritage from primitive times. Treats of man of the reindeer period in France; according to J. he was "neither Negro nor Mongol, nor ape, but white." He was also intelligent and an artist. The hunt and war are some of our inheritances from these robust men of prehistoric times.

**Kaindl** (R. F.) Bericht über neue Arbeiten zur Völkerwissenschaft von Galizien, Russisch-Polen und die Ukraine. (Globus, Brnswgw., 1909, xcv, 341-345, 365-368.) Brief résumés and critiques of recent literature relating to the ethnology of Galicia, Russian Poland and the Ukraian region: Rutkowski's anthropological studies of the peasants of Płónsk (R. does not believe that the Teutons were long-headed, the Slavs short-headed), and Bochenek's on those of the district of Mława; Talko-Hryniewicz's account of the natives of Wilna in the 16-17th century, and historical sketch of the Tatars in Russia; Tymieniecki's description of the La Tène finds at Kwiatkow and the archeological researches of Wawrzyniecki, Hadaczek, Szukiewicz, etc.; Kantor's study of the people of Czarny Dunajec (German influence noted); Potkanski's investigations of place-names; Szuchiewicz's study of the festival-calendar of the Huzuls; Hniatiuk's collection of *kolomejki* or short Ruthenian folk-songs and Franko's collection of Galician-Ruthenian proverbs; Kulassas's study of rhythm in folk-songs of the Ukrain. Many periodical articles in *Lud, Wisla, Swiatowit*, etc., are noticed.

**Kampmeier** (A.) A word for Aryan originality. (Open Court, Chicago, 1909, XXIII, 302-304.) Protests against the attempt to derive so many Greek names of deities from Egyptian. See Brewer (W.), Frey (S.).

**Karo** (G.) Archäologische Mitteilungen aus Griechenland. (A. f. Re-

ligsw., Lpzg., 1909, XII, 359-381.) Treats of recent prehistoric discoveries: The excavations of Tsuntas and Staës in the neolithic settlements of Thessaly at Sesklo and Dimini and many other places; the investigations of Sotiriadis in Böotia and Phocis revealing a culture corresponding to the Thessalian neolithic; Papavasiliu's investigations of Euboean graves, etc. (culture unlike the North Grecian but resembling the Cycladean); excavations of K. Stephanos on Naxos; Seager's investigations on the small islands of Pseira and Mochlos off eastern Crete (here evidences of Cycladean influence occur), and the numerous excavations at Knosos, Phaistos, etc.; Kavvadias's investigations of the necropolis of late Mycenaean stone-graves on Cephalonia; Dörpfeld's investigations in Leukas, Olympia, etc. Also recent investigations of the archaic and the later Greek periods (Bosanquet and Dawkins at Sparta; Hogarth at Ephesus; Pernier at Priniä, in Crete; Staës at Sunium; Holleaux on Delos; Hill at Corinth; Kavvadias in Epidauros; Kuruniotis and Dickens in Lykosura; Arvanitopulos at Pagasai, etc.). The last few years have revealed nothing of importance for religion, etc., from the Roman period in Greece.

**Kassner** (C.) Klapperbretter und anderes Volkskundliches aus Bulgarien. (Globus, Brnswgw., 1908, xciv, 7-11, 30 fgs.) Brief account of buzzers ("bull-roarers"), gutter-pipe, booths for religious services, chimney-covers, bridges, fountains and wells, shelter-huts, pig-hobble, butter-stamper, spinning-winch, salt-mill, yarn-winder, device for making easier wood-sawing, taper-extinguisher, grave-stone, signal-horn, etc., from various parts of Bulgaria.

**Kelemina** (J.) Handwerksburschengeographie, ein niederösterreichisches Lied des 18. Jahrhunderts. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 296-300.) Cites, with explanatory notes, a Graz MS. of the 18th century, an apprentice's song in the dialect of Vienna, describing his travels in Styria, Carinthia, Italy, France, Paris, Tirol, Swabia, Bavaria, Holland, Croatia, Hungary, etc.

**Kendall** (H. G. O.) Paleolithic micro-liths. (Man, Lond., 1908, VIII, 103-104, 7 fgs.) Treats of tiny flakes and trimmed pieces of flint from the gravel at Knowle Farm Pit, Savernake, Essex.

— Remarkable arrowheads and diminutive bronze implement. (Ibid., 1909, IX, 39-40, 3 fgs.) Describes a delicate little arrow-head found on a farm in Dorset, also another "of a most unusual type"; likewise a diminutive bronze dagger or knife from near Marlborough.

**Kinnaman** (J. O.) Prehistoric Rome. (Amer. Antiq., Salem, Mass., 1909, XXXI, 30-40.) Résumé state of present knowledge: Alba Longa really existed (its site has been located) and was the mother-city of Rome. Rome was founded by shepherds during the bronze age, 8-12 centuries B. C. Religious ceremonies had become crystallized long before the founding of Rome and in them iron was proscribed. Romulus is a real name, that of the founder of Rome. Rome is probably much older than we now suspect. K. also thinks that "the civilization may be of Mycenaean origin."

— Some curiosities in Roman archæology. (Ibid., 65-77.) Treats of the transfer of the temple of Isis and the Egyptian cult of that deity from Sais to Rome, the bridge of Caligula, Maecenas's reforms in the burial of the dead, St Paul and St Peter in Rome, the tomb of St Paul, etc.

**Klaatsch** (H.) Die neuesten Ergebnisse der Paläontologie des Menschen und ihre Bedeutung für das Abstammungsproblem. (Z. f. Ethnol., Berlin, 1909, XII, 537-584, 4 pl., 30 fgs.) Discusses in detail the *Homo Mousteriensis* (particularly jawbone and skull) found in March, 1908, by O. Hauser of Basel in the lower Le Moustier in the Vézère valley, and of the jawbone of the *Homo Heidelbergensis*, compared with the crania and mandible of prehistoric and primitive races, the anthropoids, etc. At p. 572 is a comparison of a Javanese and a European embryo, the former being much more anthropoidal than the latter. The Moustier man is assigned to the Neanderthal type. K. suggests that the Neanderthal man by

reason of his relatively short extremities is allied rather to the modern Arctic than the southern races (e. g., Australian), but other characters point in other directions (e. g., African negroes, etc.). *Eunegroid* is better than *negroid* as a term to apply to some of these characters, which suggest types such as the Zulu.

— Die steinzeitlichen Schädel des Grossherzoglichen Museums in Schwerin. (A. f. Anthrop., Brunschwg., 1909, N. F., VII, 276-286, 6 fgs.) Treats of the skulls of the stone age in the Grandducal Museum of Schwerin: 1. The sitting "Hocker" (without stone graves) burials (skull of Plau); 2. Stone chamber and cist graves (skulls of Burow, Blengow, Basedow); 3. Flat graves (skulls of Ostorf, Roggow; 4. Earth burials in mound-graves (skull of Willigrad). According to Dr S. the skulls of Ostorf represent a new cranial type,—dolichocephalic with high forehead, prognathic, etc. See Beltz (R.).

— **und O. Hauser.** Homo mousteriensis Hauseri. Ein altdiluvialer Skelettfund im Departement Dordogne und seine Zugehörigkeit zum Neandertaltypus. (Ibid., 287-297, 1 pl., 10 fgs.) Treats of the finding in April-August, 1908, in a cave at Le Moustier of a human skeleton accompanied by numerous flint fragments and implements of the Achulean type, with description of the skull, femur, etc. The *Homo mousteriensis* clearly belongs with the men of Spy, Krapina and Neanderthal, now shown to have existed in prehistoric France.

**Koblick** (Anna) Traumdeutungen aus Hessen. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 312.) Cites numerous items of dream-interpretation, observations from flights of birds, etc., taken down from a Hessian shepherd.

**Koch** (F. J.) In quaint, curious Croatia. (Nat. Geogr. Mag., Wash., 1908, XIX, 809-832, 6 fgs., 17 pl.) Contains some notes on the people, dress, markets, etc. The illustrations treat of market scenes, peasant types, etc., in Agram, houses, gypsy's hut, hazel-gatherers, washing, salt-making, etc.

**Kossinna** (G.) Grossgartacher und



- Rössener Stil. (Z. f. Ethnol., Berlin, 1908, XL, 569-573, 1 fg.) Discusses the Grossgartach and Rössen ceramic types. Koehl and Schliz differ radically as to the relations of these types, the former holding that the "Hinkelstein type," preceded the Rössen, out of which was developed the Grossgartach; the latter that the Grossgartach is the older.
- Krause (E.)** Ausflug der Gesellschaft über Stendal nach Salzwedel und Umgebung am 27. und 28. Juni 1908. (Ibid., 821-826.) Account of visit of members of the Berlin Anthropological Society to the old city of Stendal, and the stone-graves at Salzwedel and in the region thereabout.
- Kuratle (G.)** Der Toggenburger Senn. Seine Tracht und deren Herstellung. (Arch. suisses d. Trad. Pop., Bâle, 1909, XIII, 95-105, 7 pl., 5 fgs.) Treats of the "Senn," or cattle-herd of the Toggenburg region of Switzerland and his dress, ornament, etc., their preparation and manufacture.
- Kurth (G.)** La *Légia*. Etude toponymique. (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 123-149.) History and etymology of the name *Liège* and its application. The name of the city is derived from *Leudicum*, designating a locality and not a stream as some have argued.—*Legia* is a learned, not a folk, derivation from *Leodium*, *Leudicum*.
- Lang (A.)** "The Bitter Withy Ballad." (Folk-Lore, Lond., 1909, xx, 86-88.) Cites versions of "Johnny Johnston" from Edinburgh, West of Scotland, Northumberland, etc.
- Laville (A.)** Instrument en silex du type dit: Chelléen de l'Ergeron de Villejuif. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 742-743, 2 fgs.) Brief account of a flint of Chelléan type found at Ergeron, belonging to the end of the quaternary epoch.
- Layard (N. F.)** The older series of Irish flint implements. (Man, Lond., 1909, ix, 81-85, 2 fgs, 1 pl.) Treats of worked flints from raised beach at Lough Larne, in county Antrim. These flints, taken as a whole, "certainly do not correspond at all closely either to the paleoliths or neoliths so far found in England." In 16 hours, at various times, nearly 1,200 worked flints were collected here.
- Lazăr (V.)** Die Hochzeit bei den Südrumanen (Kutzo-Wlachen, Zinzaren) in der Türkei. (Globus, Brn-schw., 1908, xciv, 316-319.) Describes in detail the wedding-customs (betrothal, pre-marriage ceremonies and festivals, wedding-procession and songs, church-ceremony, dance and feast, etc.) of the South Rumanians of the region about Koritza. Among the Megleno Rumanians bride-stealing is still practised. The wedding customs of the few South Rumanians in Bosnia are quite different by reason of Slavonic influences.
- Lefèvre (A.)** Le féodalité et les dialectes. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 177-178.) According to L., "the diversity of our dialects and patois goes back to the transformation of popular Latin dialects, already localized before the 10th century; maintained and accentuated by feudal parcelling, it gave way before the preponderance of a conquering dialect imposed on France enlarged by Capetian royalty and by the ascendancy of the capital."
- Lehmann-Filhés (Margarete.)** Ein isländisches Pfarrhaus vor hundert Jahren. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 429-431.) Translates into German the account of an Icelandic parsonage a century ago given in J. Thóróddsen's novel *Mathur og Kona*.
- Isländische Bezeichnungen für die Himmelsgegenden. (Ibid., 207.) Note on the folk-terms for the cardinal points in Icelandic. They are etymologically intelligible not in sea-surrounded Iceland, but in Norway with the open sea to the West and land to the East. Thus N. W. is "out north"; S. W., "out south"; N. E., "land north"; S. E., "land south." From these are derived the names of winds. These terms must have come over with the language from Norway.
- Vielseitige Verwendung der Schafknochen in Island. (Ibid., 1909, xix, 433-434, 4 fgs.) Notes on various uses of sheep-bones in Iceland (astragalus-dice for fortune-telling; yarn-winder often pyrographically ornamented; *valnastakkar* or

sheep-bone coat-of-mail, etc.). Into the hole at end of sheep-bones the devil was induced to go by making himself small and then shut up there for good. Children also play making houses with sheep-bones, represent them to be animals, etc. The bones of sheep (so important to the Islander) have multiform uses.

**Livi (R.)** La schiavitù domestica in Italia nel medio evo e dopo. (A. p. l'Antrop., Firenze, 1908, xxxviii, 275-286.) Treats of domestic slavery in Italy in the Middle Ages and later. From the middle of the 13th to the middle of the 14th century the importation of male and female slaves, who were rather humanely treated and married or mixed with the population of the country, was very common. Venice was quite prominent in the slave-trade, which ended with the Middle Ages, except in the coast cities where it lingered till almost the beginning of the 17th century; in Sicily it continued down to quite modern times. In one year (1298) the records of a notary of Palermo contained 40 items relating to slaves out of a total of 477. Of these 40, 27 are "Saracens" (colored as follows: white 13, olive 9, black 2, when color is indicated), evidently a term not at all designating race. A census (for military purposes) of male slaves in Palermo in 1565 lists 645, of whom 117 were white, 115 olive, 224 black. Of the blacks 112 are styled *nigri di Burno* (i. e., Burnu, in the region of L. Chad). Of the 645 male slaves 225 (including 23 blacks) were casanatizzi. Cases of slavery in Sicily are noted from the beginning of the 18th century. Partly at least the variety of anthropological (particularly cranial) types met with to-day in Sicily, etc., may be explained by reason of infiltration of these slaves, e. g., the existence of skulls with negroid characters. In Sicily there are to be found also a number of surnames suggestive of servile origin (Schiavo, Salvo, Libero, Di Liberto, etc.).

— L'esclavage au moyen-âge et son influence sur les caractères anthropologiques des Italiens. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix,

201-209.) Résumé by G. de Giovanetti of article by Dr Livi on "Medieval slavery and its influence on the anthropological characters of the Italians," in the *Rivista italiana di Sociologia* for July-October, 1907.

**Lohmeyer (K.)** Der Traum vom Schatz auf der Coblenzer Brücke (Z. d. V. f. Volksk., Berlin, 1909, xix, 286-289.) Discusses the legend of the dream of treasure on the Coblenz bridge, and variants (Mannheim bridge, Binger bridge, Mayence bridge, etc.). The oldest form (later than 1600) of the story, L. thinks, is the Rinzenberg one (Coblenz). See Bolte (J.).

**Lovett (E.)** Superstitions and survivals amongst shepherds. (Folk-Lore, Lond., 1909, xx, 64-70, 2 pl.) Treats of "thistle-nut" for rheumatism, "cramp-nuts" and "cramp-stones," "overlooking" pigs, lamb-tallies, turf sun-dial, etc., among the shepherds of the South Downs.

— Amulets from costers' barrows in London, Rome and Naples. (Ibid., 70-71, 1 pl.) Treats of metal horns, pendants, phalli, symbols, teeth, evil-eye charms.

**Löwenhöfer (J.)** 1. Der Depotfund in Dürnfellern. 2. Der Depotfund in Hochwald. (Stzgb. d. Anthrop. Ges. in Wien, 1908-1909, 3-4, 2 fgs.) Notes find of some 50 bronze neck-rings at Dürnfellern and 165 bronze buckles at Hochwald, belonging to the early bronze age.

**Luquet (G. H.)** Sur la signification des pétroglyphes des mégalithes bretons. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 224-233, 36 fgs.) First part of article on the signification of the petroglyphs (scutiform, jugiform, etc.) of the megaliths in Brittany. Of the scutiform signs many are doubtless simplifications or conventionalizations of the human figure, entire or in part. The jugiform signs, according to L., are derived from the "frontal line" (superciliary ridges with sometimes nose), a schematization of the human face.

**McCormick (A.)** Nan Gordon. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I., 211-218.) English text of "a folk-tale dictated by a Galloway tinkler-Gypsy woman . . . which

- hints how the Gypsies come to have been connected with some of the nobility of Scotland."
- MacCurdy** (G. G.) Penck on the antiquity of man. (Rec. of Past, Wash., D. C., 1909, VIII, 32-38, 3 fgs.) Treats of Prof. A. Penck's views as to the antiquity of man based on the cave of the Prince; the human remains and implements from the cave at Wildikirchli (Appenzell) in Switzerland, the *Homo Mousteriensis*, etc. Dr. MacC. thinks that "there is no longer any doubt as to the physical characters of man of the Mousterian epoch,—man that lived in Europe 100,000 years ago. But the Chellean industry is older than the Mousterian, and up to the present time no human remains have been found that can with certainty be dated back to the oldest epoch of the paleolithic period."
- Magoffin** (R. v. D.) The via Praenestina. (Rec. of Past, Wash., 1909, VIII, 67-74, 8 fgs.) Describes the road from Praeneste to Rome, which "shows better preservation, crosses finer bridges, and finally enters Rome at a more interesting gate than any other one of the Roman roads."
- Mahoudeau** (P. G.) Sur un très ancien procédé de capture du bison. (R. de l'Ec. d'Anthrop. de Paris, 1909, XIX, 282-291, 4 fgs.) According to M., the triangular figures, etc., on the representations of bisons, horses, mammoths, etc., in the cave-paintings of Font-de-Gaume, Combarelles, etc., are *wasm*s, or property-marks, denoting animals captured in pit-traps after the manner of the ancient Peonians as described by Pausanias.
- Maia** (A. S.) A necropole de Canidello, Terra da Maia. (Portugalia, Porto, 1908, II, 619-625, 4 fgs.) Gives results of explorations in 1905-1906 of the necropolis of Canidello in northern Portugal, with descriptions of finds,—flint and polished stone implements, pottery, etc.
- Major** (A. F.) Rune-stones in the Brodgar circle, Stenness. (Orkn. and Shetld., Miscell., Lond., 1909, II, 46-50, 3 pl.) Treats of two stones with Runic inscriptions found during the work of restoring the stone circles of Stenness. For full account see Prof. M. Olsen's article in *Saga Book of Viking Club*, 1908, v, Pt. II.
- Malten** (L.) Des Raub der Kore. (A. f. Religsw., Lpzg., 1909, XII, 285-312.) Discusses the carrying off of the child of Demeter from the flowery mead by the king of the lower world, as related in the Homeric Demeter hymn, the localization of the legend (Mysion, the oldest locality), etc.
- Mankowski** (H.) Das polnische Herodesspiel in Westpreussen. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 204-206.) Brief account of the Christmas play "Going with Herod," still acted in parts of West Prussia by Polish workmen, etc.
- Mattula** (L.) Bericht aus Unter-Retzbach. (Stzgb. b. Anthrop. Ges. in Wien, 1907-1908, 21-26, 1 fig.) Résumés finds of 1907,—bronze bracelet, pierced copper axes, pottery fragments, bronze needle, stone axes, grave with skeleton and earthen vessel (neolithic age), etc.
- Mauz** (W.) Volksglauben aus dem Sarganserlande. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 206-208.) Cites folk-lore relating to the number 12, onion oracle, influence of moon, witchcraft and magic, etc.
- Mayr** (A.) Eine vorgeschichtliche Begräbnisstätte auf Malta. (Z. f. Ethnol., Berlin, 1908, XL, 536-542.) Gives results of visit in 1907 to the subterranean burial-place of Hal-Saffieni, south of Valetta in Malta, with account of objects (steatopygic clay figures all female, stone amulets, fragments of pottery, skeletons, etc.) there found, now in the Valetta Museum. This important discovery, the details of which are being prepared for publication by Dr T. Zammit, the curator of the Valetta Museum, will do much toward solving the problem of the so-called "sanctuaries" of Malta. The finds indicate marked influence of Egean culture, particularly in the figurines and the architecture of the prehistoric "sanctuaries." On the island Gozo pottery, etc., like that of Hal-Saffieni have been found.
- Mehlis** (C.) Der "Hexenhammer" von Dörrenbach i. d. Pfalz und Verwandtes. (Globus, Brnschw., 1908,

XCIII, 174-176, 4 fgs.) Treats in particular of the so-called "witch hammer," a stone axe used by a "wizard" of Dörrenbach to affect cures. These axes are known in various parts of Europe as "thunder-axes," "thunder-stones," etc.—the *ceraunia* of Pliny and other classical writers.

**Mehring** (G.) Das Vaterunser als politisches Kampfmittel. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 129-142.) Cites various examples of political parodies of and poems based on the Lord's Prayer, in addition to the material in the article of Werner in the *Vrtijhrsschr. f. Literaturgeschichte*, 1892, v, 1-49. There are two sorts of these political "Lord's Prayers,"—the oldest begins in the 15th century, lasting to the early years of the 17th (Ulm Vaterunser of 1486, Reutling Vaterunser of 1519, the former the oldest, the latter the best known). Of the "peasants' Lord's Prayer" Werner cites 15 different versions. The text consists of a series of couplets, the last line of each of which ends with a word of the "Lord's Prayer."

**Meisner** (H.) Rekrutierungstatistik. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, VI, 59-72, map.) Treats of recent statistics of recruits in Germany, 1894-1903, comparing the percentages of acceptability with those of density of population, birth, marriage, mortality, children of school age, migration, morbidity, increase and decrease of population, occupations, industries, race, etc. No clear correspondence of acceptability of recruits with lung diseases, fertility (legitimate and illegitimate children), migration, fertility of soil, well-to-do life conditions, etc.

**Menzel** (H.) Neue Funde diluvialer Artefakte aus dem nördlichen Deutschland, ihre Kulturstufe und ihr geologisches Alter. (Z. f. Ethnol., Berlin, 1909, XLI, 503-506.) Treats of discoveries of diluvial artefacts in 1908 at Eitzum in the valley of the Despe in Hannover, also at Elze, Hameln, etc.; near Wegeleben in Saxony; at Westend, Britz and Südennde near Berlin; in the region about Werder near Potsdam and near Phöben, Prellwitz, etc. All

the objects (except a few bone fragments and some pieces of quartzite, etc.) are flints. They are the same in culture type although of different geological age (later and older interglacial). They may represent a transition from the archeolithic to the paleolithic (Verworn).

— Ueber die geologischen Verhältnisse des Spreewaldes. (Ibid., 687-689.) The oldest settlement of the Spree forest is doubtless due to need for protected dwellings and places of refuge as well as for fishing and hunting, and the "islands" about the Kirchplatz and particularly the Schlossberg von Burg.

**Michael** (H.) Zur Leukas-Ithaca-Frage. (Globus, Brnschw., 1909, xcv, 191-193.) Discusses the question whether the island of Leukas, off the coast of Acarnania, is the Ithaca of the Odyssey, the home of Ulysses, and the efforts of Dörpfeld to show that it was actually an island in ancient times. Capt. W. v. Marée's topographical studies are embodied in his *Karten von Leukas. Beiträge zur Frage Leukas-Ithaca* (Berlin, 1908). The identification, as M. points out, is not at all successful.

**Mielert** (F.) Das heutige Serbien. (Ibid., 9-15, 7 fgs.) Notes on industries, art, agriculture, cities, villages, ruins, etc.

**Moesch** (H.) Das Fasnachtsrössli im Kt. Appenzell. (Arch. suisses d. Trad. Pop., Bâle, 1909, XIII, 137-139.) Texts of speech made by the "Fasnechbutz," from Tobler and a later one in use in Urnäsch in 1906.

**Mohl** (J.) Mitteilungen über Tätowierungen, angenommen an Soldaten der Garnison Temesvár. (Mitt. d. Anthropol. Ges. in Wien, 1908, XXXVIII, 312-320, 14 fgs.) Treats of tattooing as observed among the soldiers of the garrison at Temesvár, Hungary, and its significance, etc. The commonest places for tattooing were: anterior surface of forearm; breast; back of hand; upper arm, finger (except thumb). Rarely tattooed were: penis, buttocks, thighs, face, nose. Forehead, back, neck were not found tattooed. The tattooings contain statements of or indications of military science, civil occupation, etc., in

letters or symbols, etc. Tattooing is very common among these soldiers,—in a troop of Servians quartered at Nevesinje in 1907 nearly every man was tattooed,—not such a proportion in Temesvár. The garrison prisons are “high-schools of tattooing,”—then come barracks, hospitals, etc. Tattooing takes place oftener during active service than before. Home-association, *ennui*, imitation, vanity are some of the reasons given for tattooing. Tattooing is *per se* no indication of criminality or defective intellect.

**Monseur (E.)** *Le nom des Lombards.* (Bull. de Folk-Lore, Bruxelles, 1909, III, 182–188.) Discusses the origin of the legend concerning the name Lombard (Langobardi, Longbeards), which M. regards as “the remnant of a legend of the fraudulent entry of women into the other-world reserved for warriors.”

— Tom Tit Tot. (Ibid., 188–192.) Cites variants of this theme from Liège, Audenarde, French Flanders, Antwerp, etc., known as Vêrkou, Pier-Wier-Wetz, Mynhaentje, Kwis-peltotje.

**de Morgan (J.)** *Note sur le développement de la civilisation dans la Sicile préhistorique.* (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 92–100.) Sketches the development of civilization in prehistoric Sicily (few traces of man in pleistocene times, only caverns of Termini, etc., represent quaternary industries; neolithic culture from continental Europe seen in the remains at Pantellaria, and at Palazzolo Acreide, Stentinello, etc., another later culture, with incised pottery, representing a second distinct neolithic civilization). After these come the 4 Sicilian periods, which de Morgan dates earlier than do the Italian archeologists (first, 3d and 2d millenniums B. C.; second, 20–21st centuries B. C.; third, 12–9th centuries B. C.; fourth, 9th century B. C., historic). The remains of Palazzolo Acreide date from the third millennium B. C. Almost uninhabited in the quaternary period, Sicily was peopled only on the coasts in neolithic times (from continental Europe); then came Cretan, Myce-

nean and Phenician, and finally Hellenic elements.

**Morrison (S.)** *The lazy wife: a Manx folk-tale.* (Folk-Lore, Lond., 1908, XIX, 78–83.) Story told from memory by a Peel woman who heard it some 60 years ago from her mother. English text with Manx words *passim*.

— Billy Beg, Tom Beg, and the Fairies. (Ibid., 324–327.) English text of a Manx fairy-tale from Peel.

**de Mortillet (A.)** *Souterrains et grottes artificielles de France.* (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 285–307.) Lists by localities (alphabetically) under departments the known *souterrains* and artificial caves,—*boves*, *creuttes*, *caves*, *crozes*, *calès*, *carrières*, *marquois*, *forts*, etc.

**Mortimer (J. R.)** *The stature and cephalic index of the prehistoric men whose remains are preserved in the Mortimer Museum, Duffield.* (Man, Lond., 1909, IX, 35–36.) Notes on skeletons of the late neolithic or early bronze age (of 101 skulls, 34 are dolichocephalic, 28 brachycephalic, 39 mesaticephalic; average computed statures respectively 5 ft. 7 in., 5 ft. 6 in., 5 ft. 6 in.); early iron age, chiefly from the Danes' graves (53 skulls, 37 dolichocephalic, 2 brachycephalic, 11 mesaticephalic; average computed statures respectively 5 ft. 4.6 in., 5 ft. 4 in., 5 ft. 5 in.); Anglo-Saxon remains (61 crania, dolichocephalic 31, brachycephalic 7, mesaticephalic 23; computed average stature respectively 5 ft. 5 7/11 in., 5 ft. 4 1/11 in., 5 ft. 3 6/11 in.) The long-headed individuals seem to have been somewhat the taller.

**Moser (L. K.)** *Die Römerstadt Agunt.* (Globus, Brnschw., 1908, xciv, 226–227.) Résumés the data in A. B. Meyer and A. Unterforcher's *Die Römerstadt Agunt bei Lienz in Tirol*, published preparatory to further investigations on the site of Aguntum.

— Bericht über Ausgrabungen in einigen Felsenhöhlen von Nabresina, sowie über einige besondere Fundobjekte aus Karsthöhlen. (Stzgb. d. Anthrop. Ges. in Wien, 1907–1908, 29–33, 3 fgs.) Notes on pottery-fragments, flints, bone implements, etc., animal bones (also a bronze knife and an iron object) from Na-

bresina and the caves of the "Karst."

**Much (M.)** Vorgeschichtliche Nähr- und Nutzpflanzen Europas. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 195-227, 2 fgs.) Discusses the prehistoric food and economic plants of Europe, their culture-historic age, origin, etc. Wheat (in Solutrée period wild wheat used as food; in neolithic period cultivation of wheat already common,—4 varieties, of which none can be shown to be of Asiatic origin), barley (Oriental 4-lined variety not found in neolithic Europe; wild form used in Solutrée period; 6-lined variety is African or probably Mediterranean), weeds in cultivated land (those of neolithic period,—cornflower, *Silene*, corn-rose, etc.,—point to the coast-regions of the Mediterranean), millet (origin of *Panicum miliaceum* not known; *P. italicum* first used wild by prehistoric Europeans), buckwheat (used in neolithic times as food; developed from European wild form), lentil and pea (neolithic; both developed from European wild plants), hog-bean (not known in neolithic times north of the Alps; came from South), "water-nut" (much used in neolithic times), poppy (derived from the wild poppy of southern Europe; neolithic in Switzerland, Upper Italy, etc.), apple and pear (derived from wild varieties in prehistoric Europe), walnut (known in France in paleolithic times, whence it spread over central Europe), flax (several varieties in use in prehistoric Europe derived from wild native plants). Dr M. holds that the domestic cattle of prehistoric Europe were of different race from those of the Orient; their use also (yoke; use of cattle for threshing grain not known in prehistoric central and northern Europe) was different. Prehistoric cattle-culture and agriculture in Europe had their own indigenous beginnings and developments.

**Müller (C.)** Predigtparodien und andere Scherzreden aus der Oberlausitz. (Z. d. V. f. Volksk., Berlin, 1909, xix, 175-181.) Cites from various parts of Upper Lusatia 5 parody-sermons and jest-speeches: Wedding-sermon and jest-sermon from Dittersbach dating 1830-1850, etc.; cobblers'

sermon from Lugau; sale on the island of good nothing (from Dittersbach; the huge bass fiddle (from Dittersbach). See Bolte (J.).

**Murke (M.)** Die Volksepik der bosnischen Mohammedaner. (Ibid., 13-30.) After ethnographical-historical introduction (the first large folk-epic of the Bosnian Mohammedans, containing 2,160 verses, was published by Krauss in 1886; the first collection of epic folk-songs by Hörmann in 1888-1889), the author gives an account of the singers and their songs based chiefly on Marjanović's *Junačke pjesme muhamedaoške* (2 vols., 1898-1899). Marjanović and his collaborators collected in 1886-1888 as many as 320 Mohammedan songs, of which 290 are epic and 30 women's lyrical, containing in all some 255,000 verses. Of these songs 30 contain less than 100 verses and 4 more than 3,000, the average being 873. Most of the songs belong to the 17th century, few are more than 200 years old. The favorite hero is Mujstaj-beg of Lički (Lika). M. criticizes some of the views of Krauss as to the guslars, their social position, etc. The term *guslar* songs, e. g., is objectionable, since at least in N. W. Bosnia they are sung only to the *tàmbura*. Some poems and passages in others belong to the most poetic of the folk-epic material of the Serbo-Croats. The songs seem to have a historical basis, with frequent exaggerations, etc.

**Näbe (F. M.)** Die steinzeitliche Besiedelung der Leipziger Gegend unter besonderer Berücksichtigung der Wohnplatzfunde. (Veröff. d. städt. Mus. f. Völkerk. zu Leipzig, 1908, H. 3, viii + 58, 6 pl., 2 maps, 121 fgs.) Detailed account of remains of the stone age (finds at dwelling places especially) in the neighborhood of Leipzig,—at Bienitz, Günthersdorf, Moritzsch, Eutritzsch, etc. No paleolithic remains have yet been discovered, but the neolithic are very rich (stone implements in dépôts and isolated, pottery, ornamented objects, etc.). Interesting are fragments of a clay drum (p. 35) from Eutritzsch. The Leipzig neolithic people were quite numerous, and, at the height of

the period, sedentary agriculturalists and cattle-breeders, living in large village-like communities. The absence of "Schnurkeramik" settlements is probably due to the nomadic character of the people. The Leipzig stone-age settlements seem not to have continued beyond the time when the spiral-meander pottery became common.

**Natividade** (M. V.) *Alcobaça ethnographica*. I. As rocas da minha terra. (Portugalia, 1908, II, 638-646, 42 fgs.) A study in Alcobaça local ethnography. Treats of distaffs, needles, corn-pickers and their ornamentation, etc.

**Neilson** (G.) *Brunanburh and Burnswark*. (Scott. Hist. Rev., Glasgow, 1909, VII, 37-55, 2 fgs., 1 pl.) Discusses the evidence in the *Egla* or *Egil's Saga* as to the site of the famous battle of Brunanburh, which the author would identify with Burnswark in Dumfriesshire,—the plans, etc., of the military works are given.

**Nelles** (W. R.) *The ballad of Hind Horn*. (J. Amer. Folk-Lore, Boston, 1909, XXII, 42-62.)

**Newstead** (R.) On a recently discovered section of the Roman wall at Chester. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 52-71, 7 pl.) Detailed account of recently discovered remains forming part of the original fortifications of Deva and objects found in connection therewith. Also notes on a Roman concrete foundation in Bridge street unearthed in June, 1905; and on a paleolithic implement, found in building débris in Chester.

**Noll** (K.) *Fragestücke beim Rugerriicht in Rappenauf vor 300 Jahren*. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 304-308.) Prints a *questionnaire* (48 items concerning cultural, legal, moral, social, religious and political matters) dating from the beginning of the 17th century, and forming part of the official documents of the village of Rappenauf in Baden.

**Notes on Macedonia**. (Nat. Geogr. Mag., Wash., 1908, XIX, 790-802, 5 fgs., 7 pl., map). The illustrations treat of market and street scenes, Greek, Macedonian, Albanian, Turkish types, etc.

**Nunes** (J. J.) *Costumes algarvios*.

O vestuário. (Portugalia, Porto, 1908, II, 654-655.) Notes on Algarve folk-dress.

**Obermaier** (H.) und **Breuil** (H.) *Die Gudenushöhle in Niederösterreich*. (Mitt. d. Anthropol. Ges. in Wien, 1908, XXXVIII, 277-294, 11 pl., 9 fgs.) After briefly noting the finds at the Viérzchov cave (in Russian Poland near Cracow, Galicia), etc., the authors treat of the Gudenus cave and its remains (west of the village of Krems on the Danube in Lower Austria) investigated and described in 1883-1884 by F. Brun and L. Hacker, and discussed in detail by Woldrich (1893) and Hoernes (1903). The finds consist of animals, stone implements (*coups de poing*, scrapers, borers, fragments, etc.), bone and horn implements (also a "needle-case" made of the radius of a bird, having the head of a reindeer drawn upon it), some bone and ivory ornaments, etc. In the main cave and in the small cave 7 strata were found. The lower paleolithic strata may be termed Achuleo-Mousterian. The Gudenus cave is one of the richest localities in Central Europe for *coups de poing*. Later on, the cave was again sought by quaternary man, who left there the Magdalenian remains. Until the present investigation in 1907 the cave was altogether assigned to the Magdalenian epoch. It ranks now as a most important prehistoric "station" of an earlier epoch as well.

**Oesten** (G.) *Bericht über den Fortgang der Rethraforschung*. (Z. f. Ethnol., Berlin, 1908, XL, 559-564, 915-919, 8 fgs.) Gives the results of the Rethra investigations in 1907. The discovery of a polished stone axe is of interest. Other finds were pottery fragments, bones, pieces of decayed wood, boards, etc. O. considers it probable that a pile-dwelling once existed here. In the last excavations, an iron buckle, several objects of bronze, etc., were found. The alleged foundation of horns (text of Thietmar) has not yet been discovered.

**de Oliveira** (M.) *Thesouros encontrados em algunos castros do Norte de Portugal*. (Portugalia, Porto, 1908, II, 666-668.) Treats of finds

of coins of Roman emperors, etc., at Monte de Santo Ovidio, Castro de Eiras, Monte de Castello, etc., in Northern Portugal.

- Olshausen (O.)** Eisengewinnung in vorgeschichtlicher Zeit. (Z. f. Ethnol., Berlin, 1909, xli, 60-72, 86-107, 8 fgs.) Treats of the prehistoric "iron works" at Tarxdorf in Silesia (here iron was obtained in the form of soft not-smelted material; the large number of "furnaces" is accounted for by each having been used but once), the so-called "iron-furnaces" in the Neckar district of Württemberg, etc. Also the obtaining of fusible iron in crucibles and its geographical distribution. In the discussion Hr. Busse spoke of iron in prehistoric times in Brandenburg, Hr. Krause exhibited photographs of the Tarxdorf furnaces and replied to O.'s claim that actual smelting had not occurred there, Hr. Giebler treated the question of hard and soft iron, the amount of iron used in Solomon's Temple, etc., Hr. P. Staudinger called attention to Lemaire's account of iron-furnaces in the Katanga region of the Congo State, Hr. v. Luschan reiterated his conclusions, and A. Schliz spoke of the "smelting pits" (not "iron furnaces") of the Neckar country. See v. Luschan (F.) and Grosse (H.).

- P.** Zur Anthropologie der Georgier in Kartalinien und Kachetien. (Globus, Brnnschw., 1908, xciv, 335-337.) Résumés the anthropological data in A. N. Džavachoo's *Antropologija Gruzii* (Moscow, 1908), giving the results of investigations of 400 individuals in Kartalinia and Kachetia in 1903-1905. The Georgian is of prevailing (54%) dark type, brachycephalic (only 2% dolichocephalic), medium stature.

- P.** Slawisches. (Ibid., 208.) Résumés some of the data in Prof T. J. Florinskii's *Slavianskoie plemia* (The Slavonic People), a statistical-ethnographical *aperçu* of the Slavs of today (Kiev, 1907). The total number of Slavs is 148,521,000, of which 107,496,000 are in the Russian Empire, 45,000 in Italy, and 3,104,000 in the United States (2% of all). The Greek church counts 103,740,000, the Roman Catholic 34,298,000, the Prot-

estant churches 1,570,000 and the Mohammedans 1,175,000 Slavs. Outside the Russian Empire there are 37.8% of the Slavs. The movement of the Slav is now eastward. Since the 9th century the German, Hungarian and Rumanian "islands" have kept the Slavs divided into two sections, a northwest and a southwest.

- Pale (J.)** Sur les deux petites îles de Houat et Hoedic. (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., x, 5-9.) Résumé from *L'Agriculture Nouvelle*. Notes on population, houses, animals, vegetation, graves, industries, etc. There are a number of interesting megaliths on the islands off the coast of Morbihan. In the discussion, MM. Anthony and Baudouin added other data and M. Sébillot called attention to Delalande's *Houat et Hoedic*, published in 1850.

- Pappusch (O.)** Inschriften an Kruzifixen und Bildstöcken in Westfalen. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 433-436.) Gives texts of 24 inscriptions (one Latin, the rest German) from crucifixes, etc., in shrines or on the roads near the villages of the Westphalia-Münster country.

- Patrick (Mary M.)** The emancipation of Mohammedan women. (Nat. Geogr. Mag., Wash., 1909, xx, 42-66, 18 pl., 1 fg.) Treats of the progress in freedom of Turkish women, particularly as a result of the "Young Turkey" revolution of July 24, 1908. They have been for centuries property-holders, have furnished many writers, developed midwives, acted as financiers of the palace, shown ability along commercial lines, become their own lawyers, practised teaching with success, and are now entering politics, having abandoned their veils.

- Peet (T. E.)** Prehistoric finds at Matera and in South Italy generally. (Ann. Arch. and Anthropol., Liverpool, 1909, 11, 72-90, 2 fgs., 4 pl.) Gives an account (after Ridola, Patroni, Mayer, etc.) of the cave-dwellings and burials of the neolithic period in the Grotta dei Pipistrelli, the Murgia Timone and other intrenched sites, the hut-foundations of Serro d'Alto (neolithic), the graves of the bronze age at the Murgia Timone,



cist-graves of Murgia Timone, cremation necropolis of Monte Timmari, etc. The pottery of Matara (7 types) is especially considered. The antiquities of Matara extend almost unbroken from the neolithic age to the Greek period.

**Peixoto (R.)** *As filigranas.* (Portugalia, Porto, 1908, II, 540-579, 53 fgs.) Treats in detail of filagree work (rings, pendants and ear-rings, beads and necklaces, crosses, collars, stars, crucifixes, reliquaries, hearts, enamels, bracelets, etc.), its history, technique, objects and ornaments manufactured, accessories (stone, enamels, etc.), uses and customs connected with ornaments, etc., in Portugal.

— *Os pucareiros de Ossella.* (Ibid., 653.) Note on the makers of the black *pucaros* and their ceramic art now in process of disappearing.

— *Contos populares de animais.* (Ibid., 660.) Three brief animal tales (wolf and she-fox, she-fox and cat, nightingale).

— *As explorações da cidade de Terroso e do Castro de Laundos, no Concelho da Povoia de Varzim.* (Ibid., 677-680, 4 portr., 3 fgs.) Notes on the extensive explorations in 1906-1907 of Terroso patronized by Sr A. F. dos Santos Graça, and of Laundos under the auspices of Sr Dr D. Alves, the results of which are soon to be published.

— *O homem da maça.* (Ibid., 676-677, 1 fg.) Treats of "the man with the club," a stone statue from Santa Cruz do Bispo,—probably a figure of a warrior.

**Pessler (W.)** *Die Abarten des altsächsischen Bauernhauses. Ein Beitrag zur deutschen Ethno-Geographie.* (Arch. f. Anthrop., Brnschw., 1908, N. F., VIII, 157-182, 23 fgs.) Detailed account of the varieties of the Old Saxon peasant-houses (peculiarities of construction, with distribution-map of 6 varieties; 9 varieties of plan, with map of distribution). The transitional and mixed forms are indications of the degree of ethnic mixture, etc. The Saxon house is co-extensive with Saxon art,—the domain of purest Saxondom includes the region of the unraised "Küb-

bunghaus" and the uninfluenced "Flettdielenhaus."

**Peyrony (D.)** *Station préhistorique du Ruth, près Le Moustiers, Dordogne. Aurignacien, solutréen et magdalénien.* (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 156-176, 8 fgs.) The "station" of Ruth represents six well-defined strata, each with characteristic implements, etc.: Old Magdalenian, upper, middle and lower Solutrean, upper and middle Aurignacian. Stone, bone and horn implements, etc., are described,—interesting is a color grinder from the upper Aurignacian. This important "station" again proves the pre-Solutrean character of the Aurignacian.

— *A propos des fouilles de La Micoque et des travaux récents parus sur ce gisement.* (Ibid., 380-382.) Résumés recent monographs on the finds in the quaternary strata of La Micoque in the valley of the Vézère, by Peyrony, Hauser, Obermaier, etc. P. considers the facts support his views against Hauser.

**Pinho (J.)** *Castros do concelho de Amarante.* (Portugalia, Porto, 1908, II, 673-675, 27 fgs.) Fourth section treating of the ceramic remains, pits, excavations, etc., at Castello Velho.

**Pires (A. T.)** *Os pregoes d'Elvas.* (Ibid., 654-660.) Texts and music of 25 cries of street-venders in Elvas, 6 from Lisbon and 2 from Portalegre; 18 other Lisbon street-cries are given by A. Merêa in the *Serões* for April, 1906.

**Ploy (H.)** *Zur Anthropologie des oberen Salzachgebietes.* (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 324-367, 2 fgs., 12 tables.) Gives details of measurements, color of body, eyes, hair, etc., of 423 men (48 Tirolese, 59 half-Tirolese, and 316 from Pinzgau) from the Oberpinzgau region of western Austria. Some 300 women and few *crétins* were also measured (they are not considered in this article), making 750 or 14% observed out of an adult population of 5,500. In stature the Tirolese are rather taller than the people of Pinzgau, the latter more dolichocephalic,—Pinzgau is one of the most dolichocephalic regions in the Austrian Alps. The inhabitants of

Pinzgau go back chiefly to already mixed Bajuvarian immigrants, but the original types have passed over almost completely into mixed types (head and skull, face),—the complexion, however, still recalls more the Nordic than the dark, round-headed type (*Homo alpinus*).

**Pokorny** (J.) Der Ursprung des Druidentums. (Ibid., 34-50.) Discusses the origin of druidism (priesthood, magic, cult of the oak, etc.) According to P., "druidism originated among a people, inhabiting the British Isles before the Celts, a people belonging probably to those great stocks that occupied Western and Southern Europe long before the coming of the Indo-Germans." In the discussion Much and Goldmann treated the etymology of the word *druid*.

**Polain** (E.) Architecture liégeoise. Les maisons en bois à pignon a Liège (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 99-121, 4 pl., 5 fgs.) Treats of wooden houses of the *pignon* type in Liège. Blue and green seem to have been used as colors for painting.

**Polivka** (G.) Neuere Arbeiten zur slawischen Volkskunde. 2. Südslawisch. 3. Russisch. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 313-331.) Brief résumés and critiques of recent South Slavonian and Russian literature relating to folk-lore: Bosnian, Servian (the Mijatović-Debelković-Petrovič *Customs of the Servian Folk* is important), Bulgarian, Russian (Malevič's collection of White Russian songs; Markov, Maslov and Bogoslavskii's collection of songs from the shores of the White Sea; Charuzin's study of fire-worship; Charuzin's monograph on the Slavonic house, 1907; V. Hnatiuk and A. Začenjajev's study of 2830 love-songs; M. Dragomanov's studies of Little Russian folk-lore and literature; I. Franko's collection of Little Russian proverbs from Galicia; Z. Kuzelja's work on the child in custom and belief of the people of the Ukrain), etc.

— Neuere Arbeiten zur slawischen Volkskunde. 2. Südslawisch. (Ibid., 317-328.) Brief reviews and critiques of recent literature (books,

articles in periodicals, etc., relating to South Slavonic folk-lore: Slovenian (notable is the third volume of Strekelj's *Slovenian Folk-Songs* dealing with religious songs, etc.), Serbo-Croatian (Rožić's work on the Prigorje country in western Croatia; Krauss's work on the folk-lore of the South Slavs, etc.), Bulgarian (Deržavin's work on the Bulgarian colonies in Cherson and Tauris; Jankor's collection of epic and lyric folk-songs, 1908), etc.

— Neuere Arbeiten zur slawischen Volkskunde. 3. Russisch. (Ibid., 441-457.) Brief critiques and résumés of recent Russian folk-lore literature: The *History of Russian Literature* (Moscow, 1908) by many competent hands, treating of folk-literature, folk-poetry, etc.; V. T. Miller's *Modern Russian Epic Songs* (Moscow, 1908); N. V. Gogol's *Little Russian Folk-Songs* (St. Petersburg, 1908); Ončukov's *North-Russian Märchen* (St. Petersburg, 1908); the third volume of Jakuškin's *Customary Law* (Moscow, 1908); V. Anderson's *History of Sects*, etc. (St. Petersburg, 1908); Zelenin's *The Russian Plough* (1908), etc., are among the chief works noted.

**von Preen** (H.) Kopfziegel, ein Giebelerschmuck aus Oberbaden. (Ibid., 1908, xviii, 277-279, 5 fgs.) Brief account of hollow tiles with the representation of a human head at one end, used as gable-ornaments in the region between Freiburg in Baden and Basel,—at Müllheim, Eschbach, Oberweiler, Niederweiler, etc.

— Spatzenhafen aus Müllheim in Baden. (Ibid., 280.) Note on glazed pots ("spatzenhafen"), used as gable-ornaments on houses in Müllheim, Baden.

**Primrose** (J.) Jocelyn of Furness and the place-name Glasgow. (Trans. Glasgow Archeol. Soc., 1908, N. S., v, 220-228.) Discusses the interpretation of the name *Glasgow* given by Jocelyn, a monk of the Cistercian Abbey of Furness, ca. 1190 A. D. P. favors Jocelyn's etymology = "dear church," hybrid Latin-Celtic.

**Raymond** (P.) Céramique de l'époque énéolithique en Gaule. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 789.) Notes on fragments of pottery

- from a cave in the department of Gard belonging to the period of transition from the neolithic to the metal age,—the first discovery of the kind in southern Gaul.
- Regàlia** (E.) Ancora sul Cammello della Grotta di Zachito, Salerno. (A. p. l'Antrop., Firenze, 1908, xxxviii, 287-298.) Reply to criticisms, etc., of L. Pigorini in a recent article in the *Bollettino di Paleontologia Italiana* for 1908, concerning R.'s views as to the camel of the Zachito cave and its origin.
- Rehsener** (M.) Tiroler Volksmeinungen über Erdbeben. (Z. d. V. f. Volksk., Berlin, 1909, xix, 198-199.) Cites folk-ideas from Tirol concerning earthquakes: Caused by wind, rain flowing into oil underground, cold, sun, great sea-animal, fire-mountain, cracks in rocks, etc.
- Reinach** (A. J.) La flèche en Gaule, ses poisons et ses contre-poisons. (L'Anthropologie, Paris, 1909, xx, 51-80, 189-206, 10 fgs.) Well-documented study of the arrow in ancient Gaul (historic, numismatic, ceramic, monumental, sculptural, etc., evidence), of the use of bow and arrow in Gaul, and the employment of arrows tipped with poison.
- Reinhard** (W.) Eine Manuskriptkarte der Britischen Inseln aus dem 16. Jahrhundert. (Globus, Brnshwg., 1909, xcvi, 1-2, 1 pl.) Reproduces and briefly describes a MS. map of the British Isles (now in the British Museum), dating from the middle of the 16th century (later than 1534, earlier than 1546). The map is notable as representing the whole island group.
- Renard** (L.) Rapport sur les recherches et les fouilles exécutées en 1907 par l'Institut Archéologique Liégeois. (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 361-370, 1 fg.) Notes on a tumulus(?) at Ombrét-Rausa, finds of pottery, tiles, etc., at Jupille, Belgo-Roman tomb at Borsu (see Hénaux, P.) and burial-place at Tourinne-la-Chaussée (also other remains at Chardeneux), Belgo-Roman tumulus at Sohert-Tinlot, etc.
- Reymond** (M.) Cas de sorcellerie en pays fribourgeois au quinzième siècle. (Arch. suisses d. Trad. Pop., Bâle, 1909, xiii, 81-94.) Gives details of five trials for witchcraft in 1458, 1461, 1464, 1477, 1498, in the Freiburg district. In two cases, at least, the accused were burned at the stake. The sentences in the others are not known.
- Ridgeway** (W.) The relation of anthropology to classical studies. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 10-25.) Points out the valuable results of the comparison of the material remains of Greece and Rome and those of savage peoples. Origin of Greek and Roman coin weights (barley-corn as unit), effects of Mycenaean discoveries, Greek tragedy (riddle of lock of hair and footprints in clay found by Electra), elucidation of Homer, Herodotus and other ancient writers of Greece and Rome, are discussed. Aid given by anthropology and language to literature emphasized.
- Robertson** (D. J.) Orkney folk-lore notes. (Ork. and Shetld. Old-Lore Miscell., Lond., 1909, ii, 105, 109.) Notes on "Finn men," fishermen's superstitions, butter-charm, fairies, etc.
- Roediger** (E.) Allerlei aus Rollsdorf bei Hohnstedt, Mansfelder Seekreis. (Z. d. Ver. f. Volksk., Berlin, 1909, xix, 439-440.) Notes on folk-festivals, wedding and house-lore (luck and ill-luck), plant and animal superstitions, etc.
- Rona-Sklarek** (Elisabet). Ungarische Märchen. (Ibid., 92-95.) Continued from Bd. xii and xvii, Nos. 5-6 of Hungarian tales (German text only): How long lasts the widow's vow? The purse found on the way to school.
- Rossat** (A.) Proverbes patois. Recueillis dans le Jura bernois catholique. (Arch. suisses d. Trad. Pop., Bâle, 1909, iii, 31-48.) Last section, Nos. 226-423 of proverbs from the Catholic region of the Bernese Jura, phonetic patois text, with versions in literary French. The localities represented are Mettemberg, Develier, Porrentruy and Ajoie, Delémont, Soyhières, Franches-Montagnes, etc.
- Sampaio** (A.) Os póvoas marítimos do norte de Portugal. Capítulo III. O mar livre. (Portugalia, Porto, 1908, ii, 580-604.) Historico-eth-

nographical notes on the peoples of the northern coast of Portugal,—Atrio, Varzim, Porto, etc.

**Sampson** (J.) Welsh Gypsy folk-tales. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., 1, 258–270.) Gypsy text and English versions of “The Green Man,” belonging in the cycle of Campbell of Islay’s “Battle of the Birds,” and Conor Maguire’s “The Man with the Bags,” etc.

— A hundred Shelta sayings. (Ibid., 272–277.) Collected in Liverpool about 17 years ago, chiefly from two old Irish tinkers. Nos. 1–78 “little sayings,” 79–89 proverbs, 90–100 wishes, good and evil.

**dos Santos Rocha** (A.) *Estações pre-romanas da idade do ferro nas visenhancas da Figueira*. Parte 2<sup>a</sup>. O Crasto. Parte 3<sup>a</sup>. *Chões e Pardinheiros*. (Portugalia, Porto, 1908, II, 493–516, 2 fgs., 6 pl.) Second and third parts of monograph treating of the pre-Roman “stations” of the iron age in the neighborhood of Figueira, Crasto in particular: Topography and archeological stratigraphy, fortifications and dwellings, metal objects found (evidence of iron forging, lance-base, hook or clasp, etc.; bronze weapons, including a dagger, the only one reported so far from Lusitania, fibulae and other implements and ornaments, a fine small sheet of copper, a small ring of tin, and a piece of lead left over from casting), pottery (less common at Crasto than at Santa Olaya; indigenous pottery of primitive type and exotic wheel-made; hand-made exotic vases, pottery of local manufacture modified under influence of exotic models), objects of glass (beads, fragment of small vase of the sort generally held to be of Egypto-Phœnician origin), stone (portions of mill-stones, spheroidal piece of quartz with pits, stone pestles, etc.), horn and bone (holders for small objects, made of stag-horn or long bones of animals), kitchen-refuse, etc. The author concludes that the “stations” of Santa Olaya, Crasto, and Chões belong to the Marnean or La Tène I period of the iron age, with considerable evidence of Ibero-Punic influences coming from the southern part of peninsula by sea,

and with the Punic element some traces of Etruria and the eastern Mediterranean.

**Savoy** (H.) *La flore fribourgeoise et les traditions populaires*. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 176–190.) Treats of the folk-lore of the flora of Friburg, Christmas and New Year (the year begins Dec. 25), activities of winter-time, spring, etc. The folk-names of plants, their uses, etc., are given,—also rites and ceremonies connected therewith, customs and plays of children, etc.; the festival of St John; poisons, etc.

**Saxby** (J. M. E.) Shetland names for animals, etc. I. Animals. (Ork. and Shetld. Old Lore Ser., Lond., 1909, Miscell., II, 168–170.) List of some 80 names of beasts and birds, with notes. The diver is called *hedder-con-dunk* from the children’s game of see-saw. The name *brodda*, implying perfect motherhood, is taken from *bod*, a mother-geese.

**Schell** (O.) *Der Donnerbesen in Natur, Kunst und Volksglauben*. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 429–432.) Treats of certain parasitic growths on tree-branches, known in Germany as *Donnerbesen*, being popularly ascribed to lightning strokes; also to the elves, etc. In house-architecture they are imitated as a protection against lightning, etc.

— *Die Entwicklung des bergischen Hauses*. (Ibid., I–12, 4 fgs.) Sketches the Berg house in its development from the year 1500 down to the present. It is a Low German house in origin,—a form of house with a hearth-fire, contrasted with the High German two-fire house (*Herd, Ofen*). The best type of the L. G. peasant house, out of which by organic transformation the Berg house has arisen, is the Low Saxon house of the heath-country. Local coloring has also occurred. In the middle of the 18th century a great change, due to industrial development, took place, and imitation of French style. The Berg house is interesting as having been the basis of the so-called “colonial style” in America.

— *Bergische Trachten*. (Globus, Brnschw., 1909, XCV, 231–235, 248–252, 11 fgs.) Treats of folk

dress and ornament in the former duchy of Berg, past and present. The blue frock, the woman's cap, the "bride-crown" (to be worn by the chaste only), the *Boschilappen* (vest), wooden shoes, etc., are noted. The iron-ware workmen, the knife-grinders, blacksmiths, carters, weavers, milk-men, young recruits, etc., had all their characteristic dress and ornaments. The Berg folk-costume has been influenced essentially on the one side from the Rhine region (formerly Franconian) and on the other from Saxon Westphalia.

**Schenck (A.)** Étude sur l'anthropologie de la Suisse. II. (Bull. Soc. Neuchât. de Géogr., 1908, XIX, 5-57, 4 pl.) Treats, with details of measurements, of human remains from neolithic caves and burial-places (Schweizersbild, Dachsenbüel, Chamblandes) and of the human races of Swiss neolithic period (lake-dwellings, burial-places),—pigmies, race of Baumes-Chaudes-Cro-Magnon, negroid races of Grimaldi, neolithic brachycephals, neolithic dolichocephals of northern origin, most of which are represented even now in Switzerland. The short skeletons of Chamblandes are not pigmies. The negroid type of Grimaldi does not represent mere erratic individuals. The brachycephals are of Asiatic (*via* the Danube) origin. A third part, dealing with man in Switzerland in the bronze and iron ages and in historic times, is to follow.

**Schliz (A.)** Die Frage der Zuteilung der spitznackigen dreieckigen Steinbeile zu bestimmten neolithischen Kulturkreisen in Südwest-Deutschland. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 92-96, 1 fig.) Discusses the relation of the triangular top-pointed stone-axes to the neolithic culture-areas of S. W. Germany, Grosgartach, Rössen, lake-dwelling.

**Schmidt (H.)** Der Bronzefund von Canena, Saalkreis. (Z. f. Ethnol., Berlin, 1909, XLI, 125-127, 1 fig.) Brief account of a dagger and a so-called "Schwertstab" of bronze, fine specimens of the oldest Norse bronze age of Montelius, part of a *dépôt* find made years ago at Canena near Halle on the Saal. A detailed account will

appear in the *Prähistorische Zeitschrift*.

**Schmidt (R. R.)** Die späteiszeitlichen Kulturepochen in Deutschland und die neuen paläolithischen Funde. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 75-82, 15 figs.) Treats specially of the late glacial culture-epochs in Germany in connection with recent paleolithic finds: Beuron in the valley of the upper Danube (late diluvial; weapons, implements, etc., of last paleolithic epoch); Wildscheuer near Steeden a. d. Lahn (important for the Aurignacian age in Germany), etc. According to S., the late Magdalenian is represented by the finds at Hohlefelds, Schmiechenfels, Propstfelsen, Ofnet, Andernach; the middle Magdalenian at Schussenried, Hohlefelds, Andernach; the early Magdalenian at Bockstein, Sirgenstein, Niedernau, Hohlefelds near Schelklingen, Wildscheuer; the later Solutrean at Sirgenstein; the older Solutrean at Ofnet, Sirgenstein, Bockstein; the late Aurignacian at Sirgenstein, Ofnet, Wildscheuer; the middle Aurignacian at Sirgenstein, Ofnet, Bockstein, Wildscheuer; the early Aurignacian at Sirgenstein; the late Mousterian at Sirgenstein, Irpfelhöhle. The first evidences of ornamentation appear in the middle Aurignacian,—of the rich glyptic period (beginning in the West in the early Aurignacian) there is no trace. Worthy of note is the Magdalenian bird's head on stag-antler from Andernach. In none of the many caves in the Swiss, Franconian and Swabian Jura, on the Rhine and in central Germany, did the author find any evidence of the "cave art" (wall-drawings, etc.) of the West.

**Schneider (L.)** Steinzeitliche Gefäßmalerei in Böhmen. (Z. f. Ethnol., Berlin, 1908, XL, 513-515, 2 figs.) Treats of early neolithic painting on pottery from Bohemia (Sárka valley, Podbaba, Vinor, etc.). The painted pottery of the stone age is not only a pre-Mycenean culture-item, but, according to H. Schmidt, perhaps a contributing factor to the development of Mycenean vase-painting. Its appearance in neolithic Bohemia is of great interest. The characteristic

ornaments are volutes. Except on the large vessels from the Sárka valley (where white and red were used) the painting was done with black pitch, applied while the vessel was still hot.

**Schnippel** (E.) *Volkskundliches aus dem Danziger Werder*. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 158-170.) Cites from Frau J. Wüst's *Erinnerungen einer alten Werderanerin*, which appeared during 1907-1909 in the Wednesday supplement ("Heimat u. Welt") of the "Danziger Zeitung," items of folk-lore: House (the "older Werderhouse" is West Prussian) and *Vorlaubenhaus*, seasons (harvest-festival, "Bullpulsted"), wedding-feasts, titles (of a peculiar sort due, possibly, to Polish influence), etc.

**Schönbach** (A. E.) *Die Bereitung der Osterkerzen im Mittelalter*. (Ibid., 1908, XVIII, 426-428.) Cites from a German MS. of the 15th century in Basel an account of the preparation of Easter tapers. Four ways of making new light are mentioned.

**Schuchardt** (C.) *Die Bauart unserer germanischen Gräber der Stein- und Bronzezeit*. (Z. f. Ethnol., Berlin, 1908, XL, 813-819.) Based on investigation in 1905 of the 4 megalithic graves at Grundoldendorf in the district of Stade, Dr Götz's finds at Langenstein, etc. S. thinks that the wooden "round graves" of the bronze period continue the architectonic tradition of the stone "round graves" of the stone age. The "round grave" itself is only an imitation of the old European round huts (cf. those still in use among the Kabyles, Wassukuma, etc., in Africa). The stone pillar on these graves is no phallus, but the top of the old center-post of the hut, still easily recognizable. The stone-chamber graves are clan or family graves. In the discussion Hr. Kossinna differed from S.

— *Grabungen auf der Römerschanze*. (Ibid., 830.) Note on the excavations at the so-called "Römerschanze" (corrupted from "Räuberschanze"),—the old name is "Königschanze," near Potsdam; a fortification of old German origin.

— *Ausgrabungen auf der Römer-*

*schanze bei Potsdam 1908*. (Ibid., 127-133, 4 fgs.) *Résumés* excavations of 1908. The fortification was built and inhabited in the last centuries B. C., and from the old Teutons it passed over, probably by conquest, to the Slavs.

— *Neues von Befestigungen der Oberlausitz*. (Ibid., 1909, XLI, 508-510.) Notes on recent investigations of ancient fortifications in Upper Lusatia,—on the Protschenberg (remains of stone wall, with pre-Slavonic pottery fragments), on Mt Löbau (pre-Slavonic remains only), on the Stromberg near Weissenberg, etc.

**Schulze** (F.) *Die geographische und ethnographische Bedeutung von Springer's "Meerfahrt" vom Jahre 1509*. (Globus, Brnshw., 1909, xcvi, 28-32.) Cites from the account of Balthasar Springer's voyage with the Portuguese fleet to India (round Africa) and back in 1505-1506, published in 1509; items of ethnographic and ethnologic interest and value. References to Guanches of the Canaries; Bissagos Is. (trade of Negroes; probably the first reference to Aggr beads, the *Cristallein* of Springer, said to be introduced by the Portuguese); Guinea (Springer's reference to the gold bracelets and anklets of the Negroes indicates the antiquity of the gold-work of Upper Guinea), Algoa's (Springer's description of the natives here includes the notes on the Hottentots and Kafirs; the people seen were probably Hottentots,—this is the first account of the Hottentots in German); Mom-basa (traces of African elephant taming), India, etc. This valuable little pamphlet has been reprinted with introduction, etc., by Schulze, as *Balthasar Springer's Indienfahrt 1505/06* (Strassburg, 1902).

**Schütte** (O.) *Vier Liebesbriefe einer Braunschweigerin vom Jahre 1642 und 1643*. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 423-426.) Text of 2 love-letters in prose and 2 others in verse, of Anna Rodewolts of the city of Brunswick in 1642-1643.

**Schwalbe** (G.) *Entgegnung auf den Artikel von Stolyhwo: Zur Frage der Existenz von Übergangsformen zwischen H. primigenius und H.*

- sapiens. (Globus, Brnnschw., 1909, xc, 29-30.) Schwalbe holds against S., that the Nowosiolka skull does not represent a transitional form between *H. primigenius* and *H. sapiens*, but clearly belongs to the latter.
- Schweisthal** (M.) Das belgische Bauernhaus in alter und neuer Zeit. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 295-311.) Résumés the chief data in the author's recent monograph on the Belgian peasant house past and present, *Histoire de la maison rurale en Belgique et dans les contrées voisines* (Bruxelles, 1907). The Belgian peasant house belongs generally with the Franco-Belgian type, one of the three basal forms developing from the common Teutonic one-room house. Only in Liège and Luxembourg does Alemanic influence make itself felt. The oldest pictures of Belgian houses are in the *Veil rentier d'Audenarde*, a MS. of the latter part of the 13th century now in the Brussels Library. The glass window appears towards the end of the 16th century as a new factor and on the manufacture of glass have depended many of the subsequent advances and alterations in the Belgian house. In western Belgium occurs the characteristic *cheminée flamande*. Archaic houses may be found especially in Sluys, near Moll in the province of Antwerp. The influence of city style (Brussels) is easily seen in Brabant.
- Servia and Montenegro.** (Nat. Geogr. Mag., Wash., 1908, xix, 774-789, 3 fgs., 12 pl.) The illustrations treat of Servian, Bosnian, Montenegrin, and Gypsy types, street-scenes, etc.
- Sharp** (C. J.) Some characteristics of English folk-music. (Folk-Lore, Lond., 1908, xix, 132-152.) English folk-music is characterized by being in large part cast in *modes* (a *prima facie* evidence of its folk-origin), or *natural scales*; by having *irregular time and rhythm*; by possessing the *non-harmonic passing note*; and by having *one note only to each syllable of the words*. Many examples are given.
- Sidgwick** (F.) "The Bitter Withy" ballad. (Ibid., 190-200.) Gives several new texts with comparative notes.
- Simon** (A.) Nochmals das polnische Original des Volksliedes 'An der Weichsel gegen Osten.' (Z. d. Ver. f. Volksk., Berlin, 1909, xix, 421-423.) Cites 4 versions of the Polish song, 'Tam na blonin' by F. Kowalski (1799-1862), which has become a folk-song. See Bartolomäus (R.).
- Siret** (L.) Les Cassitérides et l'empire colonial des Phéniciens. (L'Anthropologie, Paris, 1909, xx, 129-166, 283-328, 69 fgs.) Second and third parts of discussion of the Cassiterides in relation to the Phœnician empire. S. seeks to identify the Cassiterides with the Morbrax Is., and to find traces in Armorica of the Phœnician commerce in tin, by the medium of Iberia. The palm and teal symbols, cuttlefish, double-axe, etc., are treated.
- Smith** (G. C. M.) "Straw-bear Tuesday." (Folk-Lore, Lond., 1909, xix, 202-203, 2 pl.) Note on the leading of "straw-bears" (men or boys) still surviving at Whittlesey, Cambridgeshire (Jan. 12, 1909).
- Smith** (H. M.) Brittany, the land of the sardine. (Nat. Geogr. Mag., Wash., 1909, xx, 541-573, 11 fgs., 12 pl.) Contains notes on Bretons (temperament, family life and customs, houses, position of women, industries of farms, fishing, churches, markets, menhirs of Concanean and Carnac, *pardons*, etc.). The illustrations (house and interior, women grain-threshers, sea-weed gatherers, country-carts, sardine-sorting, marketing, menhir, *pardons*, peasant types) are of ethnologic value.
- Smith** (W. G.) Paleolithic implement found near the British Museum. (Man, Lond., 1909, ix, 88, 1 fg.) Describes and figures a fine flint tool discovered in 1902 while a drain was being repaired in Woburn place. It "agrees well with the famous Gray's Inn implement found in the 17th century."
- Dewlish "eoliths" and the *Elephas meridionalis*. (Ibid., 113-114, 1 pl.) Argues against the acceptance of the view that the "eoliths" found at Dewlish in Dorset are of pliocene date and contemporary with the *E. meridionalis*.
- "Eoliths." (Ibid., 1908, viii, 49-53, 1 pl., 4 fgs.) Treats of early

searches on the plateaux of the East of England (Prigg), the Dunstable plateau, the contorted drift, "eoliths," "eoliths" on the Dunstable plateau. According to S., nine out of ten "eoliths" are "natural stones not intentionally touched by man," while "the minority are of human origin, but of well-known paleolithic or neolithic forms." Also, "there is no evidence that any of the minor paleolithic forms, often termed 'eoliths,' are as old as the boulder clay."

**Sökeland (H.)** Dunkelfarbige Marienbilder. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 281-295, 9 fgs.) Treats of figures, etc., of the Virgin Mary, in which she is represented with a black or dark-brown skin. These occur in various parts of Catholic Europe (in Russia: Chenstochow, Moscow, Kasan; France: Puy-de-Dôme, Rodez, Toulouse, etc.; Germany and Switzerland: Einsiedeln, Alt-Öttingen, Breslau, Cologne, Würzburg. This "black Madonna and Child" is thus not rare. The oldest figures of the Madonna in the catacombs of Rome show no traces of black. Contrary to Pommerol (*Bull. Soc. d'Anthrop. de Paris*, 1901), who attributes the "black Madonnas" to heathen influences upon early Christianity, S. holds that their origin is "due to the influence of the peculiar painting of the monks of Mt Athos." The character of the painting was such as readily to turn black or nearly so from the smoke of long years of altarpainters. Such pictures were then copied in black. Citations of the methods of the monks are given from G. Schafer's *Handbuch der Malerei vom Berge Athos* (Trier, 1855), a German version of Didron's *Manuel d'iconographie chrétienne* (1845).

**Soltau (W.)** Die Entstehung der Romuluslegende. (A. f. Religsw. Lpzg., 1909, XII, 101-125.) Author seeks to prove that the legend of the founding of Rome by Romulus is not a Roman folk-story, but was derived from the *Tyros* of Sophocles through the *Alimonia* of Naevius, and the later efforts of Fabius, the Roman, and Diokles, the Greek. The name *Rome* itself is of Tuscan origin (*Romos*). The she-wolf with the children is of Campanian, or Hel-

lenistic provenance,—the idea was copied by the Romans from Campanian coins. The she-wolf in the Lupercal is older than the twins. The Romulus story has been fancifully developed on the basis of simple Greek mythological elements and a local Roman *Sage*.

**Sonne, Mond und Sterne** im Volksglauben der Kaschuben am Weitsee, Kaschubei. (Globus, Brnschw., 1908, XCIII, 145-146.) Résumés article in the *Mitt. d. V. f. Kaschub. Volksk.* (1908) by J. Gulowski on the sun, moon and stars in Kashubian folk-lore. The moon is the dwelling-place of Adam and Eve; the sun is the seat of the throne of Jesus Christ; the Milky Way is the guide of the birds to foreign lands.

**de Sousa (T. M.)** Costumes e tradições agrícolas do Minho. II. Regimen pastoral dos povos da Serra do Gerez. (Portugalia, Porto, 1908, II, 646-652.) Notes on pastoral life and activities in the Gerez mountains,—history, special words in use (p. 650), contracts, common oil-presses, water-rights, plowing, etc.

**Spiegelhalter (O.)** Die Glasindustrie auf dem Schwarzwald. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 267-277, 7 fgs.) Treats of the glass-making industry in the Black Forest, past and present,—"factories," varieties of glass bottles and vessels made, inscriptions, "moon-glasses," workmen, salesmen, etc.

**Sprecher (F.) und Stoecklin (Adele.)** Hausinschriften aus dem Schanfigg, Graubünden. (Arch. suisses d. Trad. Pop., Bâle, 1909, III, 140-145.) Gives 28 house-inscriptions, dating from the beginning of the 18th century to the last quarter of the 19th.

**Stiefel (A. L.)** Sprichwörteranekdoten aus Franken. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 446-449.) Gives 7 anecdotes from the valley of the Saale in Franconia, told to illustrate the meaning of certain proverbial expressions.

**Stückelberg (E. A.)** Bekleidung der Andachtsbilder. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 191-195, 2 fgs., 2 pl.) Notes on the clothing of images for worship (ancient Egypt, Middle Ages, etc.), particularly in modern Switzerland, the



Virgins of Einsiedeln, Marienstein, etc.

- S. Expedit. (Ibid., 195-199, 1 fig.) Treats of the name, attributes, worship, etc., of St Expeditus ("prepared," i. e., for martyrdom), whose adoration (he is not the subject of an early Christian or even medieval cult) in Italy and France (Lourdes, Marseilles, Pornichet) does not go back beyond the 18th century.

**Teixeira** (T.) *Ethnographia Transmontana*. Agricultura, Concelho de Moncorvo. (Portugalia, Porto, 1908, II, 627-638.) Treats of agriculture in the district of Moncorvo: Plowing and cultivation, agricultural implements (trado, jugo, carro, grade, trilho), harvesting, weather lore (20 proverbs and sayings, p. 632); arboriculture (vine and olive); apiculture, sericulture, cattle, etc.

**Tetzner** (F.) *Zur litauischen Sprichwörterpoesie*. (Globus Brnschw., 1908, XCIII, 63-65.) Gives the German text of some 200 old and new Lithuanian proverbs, with interpretations when the sense is not clear). These proverbs exhibit the poetry and folk-sense of the Lithuanians (they were first called to the attention of the literary and scientific world by Schleicher in 1857, in his *Litauische Märchen, Sprichwörter, Rätsel und Lieder*).

— *Philippische Legenden*. (Ibid., 1908, XCIV, 117-119, 240-243.) German text of 10 legends of the Philippones, a Slavonic people of East Prussia: Creation of the world, The war of the angels, The fall of man. How the sin of cutting of the beard came into the world, The picture made by no hand, Origin of the *Hospodi pomilu* (prayer), Erection of the holy cross. Mary Magdalene and St. Nicholas, The archangel Michael and his conflict with Satan, St. George. The source is the Mss. of Martin Gerss (d. 1895), teacher and clergyman, who collected much folk-lore material concerning his people.

— *Bürgerliche Verhältnisse der ostpreussischen Philipponen zur Zeit ihrer Einwanderung*. (Ibid., 325-329, 351-354.) Cites from the Mss. of Gerss details concerning the social and religious life of the Philip-

pones at the time of their immigration: Objection to military service and cutting the beard; objection to certain forms of oath; wills and inheritance, police, family-names; prohibition of tobacco, drugs, physicians; foods and drinks; clothing; dwellings and furniture, etc.

— *Erzgebirgische Hütereime*. (Ibid., 1909, xcv, 30-31.) Cites from E. John's *Aberglaube, Sitte und Brauch im sächsischen Erzgebirge* (Annaberg, 1909) and from his own experience specimens of rhymes of the herdsmen and shepherds of the Erzgebirge, used in driving cattle, etc.

— *Wurzeltalismane*. (Ibid., 126-127.) Notes on root-talismans (snake-root among Sioux Indians, Japanese, etc.; Europe in 16th century). Cites letter of 1550 A. D. relating to a root-talisman for stopping the flow of blood, used by princes of that day.

**Teutsch** (J.) *Neue Funde aus Siebenbürgen*. (Stzb. d. Anthropol. Ges. in Wien, 1907-1908, 34-36, 2 figs.) Notes on finds from Mühlbach, Deutsch-Pian (pottery, neolithic axes), Kapolna (Roman coins, beads), Hatzeg (bronze figure of Dacian origin, a copy of Greek), Schässburg (pottery), Sächsisch-Nadesch (bronze needle and spear-point), Erösd (a pottery-factory of prehistoric times), etc.

**Thielemann** (R.) *Ein Bärmutter-Segen*. (Hess Bl. f. Volksk., Lpzg., 1908, VIII, 135-137.) Discusses an incantation for pregnancy (from a Hamburg newspaper of 1908), part of which goes back to the 11th century.

**Thilenius** (G.) *Tätigkeit der anthropologischen Kommission*. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1908, xxxix, 92.) Notes that 150 hospitals in the German Empire have declared their readiness to furnish material for anthropological investigation. The authorities in Prussia, Bavaria, Württemberg and Saxony, agree to permit such investigations among soldiers, if no expense be incurred.

**Thompson** (M. S.) Notes from Greece and the Egean. (Folk-Lore, Lond., 1908, XIX, 469-70, 1 pl.) Evil-eye charms of various sorts, etc.

**Tocher (J. F.)** Pigmentation survey of school children in Scotland. (Biometrika, Cambridge, Engld., 1908, VI, 130-235, 72 tables, 19 diagrams, 78 maps; also Appendix, 1-67, 16 tables, etc.) Gives results of study of 502,155 children (boys 251,766, girls 244,389) from 2288 schools in various parts of Scotland,—records of name, age, sex, fraternal and cousin relationships, color characters, were taken.

**Trojanović (S.)** Eine Ahnung von dem Befruchtungsvorgange bei den Pflanzen im serbischen Volke. (Globus, Brnswgw., 1908, XCIII, 382.) Note on the *Zenite krastavce, bundeve ili lubenice*, or "marriage of the cucumbers, pumpkins or melons," as the Servian folk term the process of scattering over these plants, when they begin to blossom, the meadow-clover then also in bloom.

**de V. (J.)** Materiaes para o inventario archeologico do concelho de Baião. (Portugalia, Porto, 1908, II, 669-672.) Notes on the archeological remains (with traces of Roman influence) at Castro de Porto Manso, Castro do Crinto, Castro de Pousada, O Castello, Castro de Mantel, O Castro, in the district of Baião; also on the dolmen of Monte da Aboboreira, etc.

**Vauvillé (O.)** Sépulture néolithique de Braine, Aisne. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 158-162, 1 fg.) Brief account of neolithic burial place discovered in 1907 at Braine in the department of Aisne and the remains there found (4 skeletons, polished stone axe, several earthen vessels, etc.). The grave seems to have been neolithic. See also p. 275.

**Verworn (M.)** Keltische Kunst. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1909, XL, 21, 12 fgs.) Treats of the main characteristics of Celtic figurative and ornamental art (triquetrum and sun-symbol, bow-spiral, etc.)

**Virchow (H.)** Neolithische Wohnplätze bei Monsheim in der Pfalz. (Z. f. Ethnol., Berlin, 1908, XL, 568.) Notes that the Rössen epoch preceded that of the spiral pottery.

**Vire (A.)** Recherches de préhistoire dans le Lot. III. Abri sous roche de

la "Rivière de Tulle" près de Lacave, Canton de Souillac. (L'Anthropologie, Paris, 1909, XX, 273-282.) Treats of a Magdalenian rock-shelter near Lacave (Souillac),—situation and character, implements, etc., of flint and stone (scrapers, borers, nuclei, pounders, polishers, pebbles, coloring matters, etc.), bone and horn (arrow and spear heads, harpoons, etc.) ornaments and works of art (necklaces of shells and beads, carved *bâtons*—human or simian figures), fauna, etc.

**Wagner (M. L.)** Das Gennargentu-Gebiet. Ein Reisebild aus Sardinien. (Globus, Brnswgw., 1908, XCIII, 105-108, 7 fgs.) Account of visit in 1905 to the Gennargentu region of Sardinia, with notes on people, etc. Houses, chests and other articles of nut-wood, women's costume of Aritzo, Busáchi, etc., wagons with one-piece wheels and ancient methods of yoking oxen, plows of the style of Virgil's time, threshing, etc., equally antique.

— Das Nuorese. (Ibid., 245-249, 266-269, 9 fgs.) Brief description of the interesting and picturesque region of Nuoro in the heart of Sardinia. People (the Nuores mountaineer despises the plainsman), dress, songs (thousands of little love-songs exist; singers are often young girls; old "death lament,"—blood revenge not yet extinct; local song-contests), houses and domestic life; "houses of the fairies"—caves of which some contain relics of prehistoric man; the "dancing stone" of Nuoro; language (the speech of Bitti is the oldest and phonetically the most conservative of all Sardinian dialects, and it has preserved the old Vulgar Latin pronunciation of many words unchanged). The viticulture of Oliena, the *nuraghe* and *domos de janas* at Onniferi, etc., are also described.

**Wasylewski (S.)** Wsprawie wampiryzmu. (Lud, Lwów, 1907, XIII, 291-298.) Discusses three Polish demons, *upiór*, *zmora*, *strzyga*, none of which is properly a vampire,—belief in the vampire having been introduced into folk-lore through literary sources.

**Webinger (A.)** Tracht und Speise in

oberösterreichischen Volksliedern. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 96-101.) Treats (with dialect texts of 4 songs and numerous explanatory notes) of dress and food in upper Austrian folk-songs. One ridicules the dress of a vain young woman, another treats of the dress of young men and women and town-ladies, yet another compares the food of peasants and lords.

**Wehrhan** (K.) Wachsmotive aus Kiedrich im Rheingau. (Ibid., 199-201.) Lists 18 votive offerings of wax (human beings 4—heart, eye, ear, teeth, arm, hand, leg, 1 each; horse, cow, goat, sheep, pig, 1 each) from Kiedrich, whose church is dedicated to St. Valentine and visited by pilgrims from both banks of the Rhine. These offerings are cast in models and not made by hand.

— Rheinische Wachsmotive und Weihegaben. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 141-143, 2 pl.) Treats of votive objects in wax and other material (human body, male and female faces, breasts, eye, ear, heart, arm, hand, leg, foot, tooth "wax-beast," etc.) from the shrine of Sayn across the Rhine from Coblenz, dating back to 1201 A. D. In 1509 Sayn had 22,000 pilgrims, and has still many. Their use is not entirely confined to Catholics. They are sold quite cheap in Coblenz.

**Weinitz** (F.) Die Schwarzwälder Sammlung des Herrn Oskar Spiegelhalter auf der Villinger Ausstellung 1907. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 262-267, 2 fgs.) Brief account of the Spiegelhalter Black-fuest collection at the Villing exhibition of 1907, particularly the "clock-maker's room" and the "peasant's room," with their content.

**Weissenberg** (S.) Das neugeborene Kind bei den südrussischen Juden. (Globus, Brnschw., 1908, XCIII, 85-88.) Describes the treatment of the new-born child among the South-Russian Jews. Defense against spirits, bathing, weaning, birth-festival (boy 8-days feast; girl no special festivities), circumcision (on 8th day, even if Sabbath; operation con-

sists of 3 acts; still-born children and those dying during first week of life are circumcised), name-giving, redemption ceremony.

**Westermarck** (E.) The killing of the divine king. (Man, 1908, VIII, 22-24.) Argues that "the new king is supposed to inherit, not the predecessor's soul, but his divinity or holiness, which is looked upon in the light of a mysterious entity, temporarily seated in the ruling sovereign, but separable from him and transferable to another individual." Cites certain beliefs prevalent among the Moors, etc.

**Whistler** (C. W.) Sundry notes from West Somerset and Devon. (Folk-Lore, Lond., 1908, XIX, 88-91.) Treats of "hammer and nail" charm, split ash-tree, imprisonment of shrew-mouse in hole in tree (cure for infant paralysis), slow-worm, potato-cure for rheumatism, hemorrhage charm, "Skimmington riding," treatment of wife-beaters, etc.

— Local traditions of the Quantocks. (Ibid., 31-51, map.) Treats of effect of Saxon conquest, traditions as to Roman camp, dragons, conflicts with Danes, ghosts, "hunting Judas," the "wild hunt," the Devil and the smith, appearances of the Devil, pixy legends, etc., in this district of West Somerset.

**Wiazemsky** (S.) La coloration des cheveux, des yeux, et de la peau chez les Serbes de la Serbie. (L'Anthropologie, Paris, 1909, XX, 353-372, 2 maps.) Treats of color of hair, eyes and skin in Servians of Servia from 10½ to 18½ years (and over). The dark, light and mixed types form, respectively, 56%, 17% and 25% of the whole, while with the Russians the light type is 42%, and with the Bulgarians the dark type 63%. The Servians present the "purest" of the Slavonic types (the basal type is one with dark chestnut hair and brown eyes; with this has mingled another type with blond hair and blue eyes, less well developed physically and less adapted to environment).

**Wide** (S.) Grabesspende und Totenschlange. (A. f. Religsw., Lpzg., 1909, XII, 221-223, 1 pl., 1 fg.) Describes a small marble altar from

Knossos in Crete (now in the Museum of Herakleion) on which is depicted the dead man climbing up the altar in the form of a serpent and feeding from the vessel upon the offerings left there. Other plastic representations of the serpent on ancient Greek vessels are figured. The plastic and also the painted serpents on Dipylon vases may have had a like significance.

ΑΩΠΟΙΒΙΑΙΘΑΝΑΤΟΙ. (Ibid., 224-233.) Discusses, in connection with the recent essay of S. Reinach on this topic, an inscription from a church at Lindos (Rhodes) and another from Sunion in Attica. W. sees Jewish rather than Orphic influence in the reprobation of abortion in Greco-Roman culture. The Xanthian inscription, e. g., contains sacril and ethical words and expressions that recur again and again in the Septuagint.

Wieggers (F.) Neue Funde paläolithischer Artefakte. 2. Aus dem Diluvium am Grossen Fallstein. (Z. f. Ethnol., Berlin, 1908, XL, 543-547, 3 fgs.) Treats of the geological relations of the calcareous tufa of Gr. Fallstein (animal remains, etc.) and describes two artificially shaped flints therefrom, indicating the presence of man at the northern edge of the Harz at the period of the *löss*.

Wilke (Dr.) Vorgeschichtliche Beziehungen zwischen Kaukasus und dem unteren Donaugebiete; ein Beitrag zum Arierproblem. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 136-171, 120 fgs.) From consideration of prehistoric pottery (forms, ornamentation), needles, bracelets, spirals, sickles, bronze hands, "hand figures," skull deformation, pile-dwellings, etc., Dr W. concludes that "soon after the middle of the second millennium B. C. Aryan peoples from the region of the lower Danube north of the Black Sea, advanced to the Caucasus, crossing it somewhat later, and during the last quarter of the millennium spread over all Transcaucasia as far as the Araxes. The art of the Caucasus that resembles the art of the Danube region is thus of European origin.

— Neolithische Keramik und Arier-

problem. (A. f. Anthrop., Brnschw., 1909, N. F., VII, 298-344, 106 fgs.) Detailed discussion of the pottery of the neolithic age in relation to the Aryan problem. The old "Winkelband" pottery (8 chief varieties of the Hinkelstein type), the later "Winkelband" pottery of the Rössen, Albsheim and Nierstein types, and the "spiral-meander" pottery, the bone-amphora, the Bernburg type, the "string" pottery, the bell-goblets, etc., their form, ornamentation, etc., are considered. Dr Wilke favors the "wave theory" of Aryan (linguistic) relationship set up by J. Schmidt,—with this, according to him, the culture-areas of the age of the "spiral-meander" pottery correspond pretty well. A similar "wave-theory" for the culture areas of the older neolithic is given. Dr W's theory that "the formation of definite culture-centers during the neolithic period of Central Europe goes hand in hand with the first situation of the Indo-Germanic languages (Schmidt's 'wave theory')," would give a time-measure for the beginning of these differentiations in speech, their order, etc.

Wolff (G.) Neolithische Brandgräber aus der südlichen Wetterau. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 72-74.) Gives brief account of the investigations of 1907-1908, in which 36 neolithic cremation graves, with finds of flints, bones, pottery fragments, ornamented stones (also chains of such), etc., were discovered, in the south Wetterau region,—Butterstadt, Marköbel, Kilianstadt, etc.

Wolkenhauer (A.) Seb. Münster's verschollene Karte von Deutschland von 1525. (Globus, Brnschw., 1908, xciv, 1-6, 1 pl.) Reproduces and describes a copy of the long-disappeared map of Germany by Sebastian Münster in 1525, now in the National Museum at Nürnberg. This is the first map of Germany in which the course of the Rhine is indicated with any sort of accuracy. The map appeared in his *Instrument der Sonnen* (1525).

Woodward (A. M.) A prehistoric vase in the Museum of Spalato. (Ann. Arch and Anthrop., Liverpool,

1909, II, 27-32, 1 pl.) Treats of a neolithic vase of a kind closely resembling those of the early settlements in Bosnia (Ripač, Jezerine, etc.) found in 1906 at Gardun, inland from Spalato close to the foot of the main ridge of the Dinaric Alps. Comparison is made with the Jezerine finds.

**Wright (A. R.) and Lovett (E.)** Specimens of modern mascots and ancient amulets of the British Isles. (Folk-Lore, Lond., 1908, XIX, 288-303, 2 pl.) Treats of origin of term *mascot*, books on mascots and amulets, motor mascots (policemen, gendarmes, representations of St. Christopher, horse-shoes, etc.), commercial (modern made-up) amulets ("lucky jade" and other luck ornaments), imported "lucky charms" ("Kaffir bangles," "Japanese mascots"), imported foreign amulets and imitations of foreign amulets, amulets of British origin (bone amulets, rabbit's foot, horseshoe charms, ring charms, shell and stone charms, fossils, neolithic celts, "thunderbolts," arrowheads, string charms, vegetable charms, etc.), ornaments which once were amulets (brass horse charms, shell necklaces), amulets in disguise, etc.

**Wünsch (R.)** Die Zauberinnen des Theokrit. (Hess. Bl. f. Volksk., Lpzg., 1909, VIII, 111-131.) Treats of the enchantresses of Theocritus. The earliest poet to represent magic for its own sake was Sophron of Syracuse in the time of the Peloponnesian war,—by him the *mimus* was introduced into literature. The *Mimus* of Sophron was the stimulus for Theocritus's *Pharmakeutrai*, together with the Attic comedy.

— **Deisidaimoniaka.** (A. f. Religsw., Lpzg., 1909, XII, 1-45, 7 fgs.) Discusses the incantation in the Nekyia of Homer (the interpolations reflect the older national Greek magic and the later international); an ancient bronze ring (now in the Royal Museum at Berlin) with figure of Anubis and magic inscription; Ephydrias (an amulet-gem with long-eared animal-headed god, Seth-Ephydrias); silver-tablets from Amisos, with incantation inscription; Aion (carved stone with figure of Aion or

Kronos); some unpublished imprecatory tablets, etc.

**Zaborowski (S.)** Les roux en Hollande. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 358-360.) Review and critique of article on the distribution of red-haired people in Holland, by Prof L. Bolk in the *Zeitschrift für Morphologie und Anthropologie* for 1907.

— **La Sicile.** L'Italie préhistorique jusqu'à la pénétration aryenne. Le peuple de Remedello-Sotto. (Ibid., 393-406.) Sketches the pre-Aryan history of Sicily, southern Italy, etc. Outside of little "centers of population," there was, neither in Sicily nor in Italy, "civilization" before the eneolithic period, when direct relations with the eastern Mediterranean occur. Relations with central Europe came later. The Aryanization of the Italian islands is comparatively recent. In Sicily it was not complete before the Christian era; in Sardinia it occurred afterward; the Greeks were perhaps the first Aryan people of S. Italy. The *terramare* people were followed by the Umbrians and preceded by another Aryan people, represented by the finds of Remedello-Sotto in Brescia, and of Gallic race, having come down from the primitive home of that stock in the upper Rhine-Danube valleys. They were the introducers of copper into Italy.

— **La moisson en Sicile.** (Ibid., 1909, XIX, 38-40.) Notes on harvest-customs (reaping, threshing, etc.) Every two hours there is a period of resting and eating (the names of all are given). Improvised farces and verse-making come at the end.

— **Dernière phase de la nationalité italienne.** (Ibid., 213-223.) Points out the rôles of Christianity, the barbarians of the north, and the northern Italian and Tuscan cities, in the development and achievement of Italian nationality. Modern Italy was constituted by reason of the example of Florence in making citizens of her *bourgeoisie*. With Dante an Italian language arose that was destined to become national. Like ancient Rome, modern Italy originated in Etruria.

— **Les gaulois de Munsingen.** Pré-

sentation d'un travail de M. Victor Gross. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 743-745.) Résumés V. Gross's monograph on the human crania from the necropolis of Munsingen in the Canton of Berne, investigated in 1906.

**Zahler (H.)** Milch, Käse und Ziger im Ober Simmental, Kt. Bern. (Arch. suisses d. Trad. Pop., Bâle, 1909, xiii, 1-31, 1 pl., 20 fgs.) Treats of milk (milking and apparatus for holding, carrying, etc.), butter (churning, apparatus, receptacles, etc.), cheese (three varieties, besides cheese from goat's milk; apparatus and processes of manufacture), in the Upper Simmental in the Canton of Bern. Also (pp. 25-30) the method of keeping tally by means of the so-called "Beilen,"—pieces of fir-wood. See Gabbud (M.).

**Zanolli (V.)** Studi di antropologia Bolognese. (A. d. Accad. Scient. Ven.-Trent.-Istr., Padova, 1908, n. s., v, 44-89.) Pt. I. of detailed study with measurements of 25 male and 25 female modern Bolognese skeletons (skull, long bones, pelvis, etc.) belonging to the Anthropological Museum of the University of Padua. The cranial capacity of males ranges 1360-1735 cc., females 1100-1590 cc.; cephalic index of males 73.8-93.9, females 76.1-88.9. The Bolognese skull is "decidedly brachycephalic, presenting in both sexes few characteristic varieties (Török) of type." In Sergian terms there are 21 spheroid, 3 spheroid, 10 platycephalic, 8 ellipsoid, 1 pentagonoid, 6 ovoid and 1 beloid crania.

**Zindel-Kressig (A.)** Schwänke und Schildbürgergeschichten aus dem Sarganserland. Zweite Reihe. (Schw. Arch. f. Volksk., Basel, 1909, 203-206.) Cites 16 items of jests and folk-wit.

**Zoder (R.)** Eine Methode zur lexikalischen Anordnung von Ländlern. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 307-311.) Advocates the melody method of lexical arrangement of *Ländler* and perhaps other folk-melodies (dances), as applied to Z.'s collection of 3,600 numbers.

— Die Melodien zu der Ballade von der Nonne. (Ibid., 394-411.) Detailed discussion of the melodies

of the German folk-song, "Ich stand auf einem Berge" (45 German and 10 foreign melodies are listed; also 3 new versions of the song).

**Zur Anthropologie Schottlands.** (Globus, Brnschw., 1908, xciii, 352.) Résumés briefly data in article by J. Gray in the *Journ. R. Anthropol. Inst.*, xxxvii, on the color of hair and eyes of Scottish children.

## AFRICA

**Antze (G.)** Fetische und Zaubermittel aus Togo. I. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1907, ii [1908], 36-56, 83 fgs.) First part of description and discussion of fetishes and "magic" objects from Togo, in the Leipzig Ethnological Museum: *Fofie* (8 persons), *Nayo* (wooden stool fetish). The first originally belonged to Djaki, near Kumassi, on the Gold Coast; the second is from Perêu, west of Bismarckburg. The numerous amulets and ornaments, swords, etc., of the fetish-priests are figured and described. Connected with *Nayo* is a poison-ordeal.

**Archibald (J. F. J.)** In civilized French Africa. (Nat. Geogr. Mag., Wash., 1909, xx, 303-311, 1 fg., 6 pl.) Illustrations (house-interior, horse-men, Bedouin girl, etc.) are of ethnological interest.

**Bargy (M.)** Notes ethnographiques sur les Birifons. (L'Anthropologie, Paris, 1909, xx, 167-173.) Treats of habitat, tribal groups, physique, food, dress and ornament, dancing and music, religion ("a mass of gross superstitions," according to Dr B.), shamans and fetishism (representation of fetish by statuette rare), marriage, birth, death (no ceremonies for two former; but death and burial rites), social life, houses, language (comparative vocabulary of Birifon and Lobi). The Birifons differ from the Lobi more in language than in anything else.

**Bel (A.)** La population musulmane de Tlemcen. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, ii, 417-447, 9 pl.) Treats of material life,—food, clothing and ornament, houses and furniture, sports, games and dances (numerous children's games cited), hygiene (Moorish baths common), in-

tellectual life,—language (spoken and literary Arabic) and schools (none for girls), plastic and industrial arts (low state), expressive arts (song and music esteemed; folk-literature), family and society (monogamy with few exceptions), etc.

**Bieber** (F. J.) *Die Geistige Kultur der Kaffitscho*. (Ibid., 1909, III, 37–63.) Treats of religion (native *hekketino* or folk-belief, ideas of God; no creation legend; priests, formalities of religion, temples, sacrifices, prayers, dancing, festivals, other-world ideas, worship of spirits; Christianity; labors of Roman Catholic Church; Ethiopian church (Islam), mythology and superstition ("evil eye," were-wolf, hero-tales, local legends and animal fables), knowledge (foreign languages, no writing or books, geography, no schools, proverbs numerous), medicine ("medicine men" now few, materia medica, diseases and treatment, list of disease-names), art (musical instruments, songs numerous), play and amusement (toys, dances, etc.), festivals (New Year's family feasts), calendar (divisions of day, month and day names), etc.

— *Das staatliche Leben der Kaffitscho*. (Globus, Brnschw., 1908, XCIII, 165–169, 186–189, 3 fgs.) Treats of former government and political-social life during the Kaffitcho, from material gathered by the author in 1905.—Kaffa ceased to be independent after the Abyssinian conquest in 1897. Form of government and officials (King and council, subordinate kings); title, dress, residence, court, family and servants of monarchs; death, succession, burial, royal graves; coronation; officials and their duties; the Abyssinian rule, etc.

— *Das Heerwesen der Kaffitscho*. (Ibid., 1909, xcv, 215–220, 10 fgs.) Treats of warfare, weapons, etc., among the Kaffitcho: army, declaration of war, soldiers (men upwards of 80 and boys under 8 left at home), spear-men and bow-men, shield, dagger, arrows, war-cloak, war-feather. order of march and battle, etc.,—native terms are all cited.

**Blackman** (A. M.) The fox as a birth-amulet. (Man, Lond., 1909, IX, 9–10, 4 fgs.) Cites from Nubia two

instances (suspension of entire dead fox over door of forecourt of house; 3 dead foxes at full length on flat roof above door) of use of fox as amulet. The modern Nubians seem to use the fox as an amulet for protecting women in pregnancy and child-birth. The ancient Egyptian determinative of *mśy* ("to bear," "women"), contains *mś*, a sign made up of three foxskins.

**Bloch** (A.) A propos de la communication de M. Manouvrier sur les crânes égyptiens de M. de Morgan. (Bull. Soc. d'Anthrop. de Paris, v<sup>e</sup> s., IX, 1908, 655–657.) Argues for the negroid (African) origin of the ancient Egyptians.

— Quelques remarques d'anthropologie et d'ethnogénie sur les Gallas du Jardin d'Acclimatation. (Ibid., IX, 681–687, 3 fgs.) Notes on the physical characters of the Gallas (there are some 40, of which 6 are women and 7 children) now at the Jardin d'Acclimatation in Paris. The men are tall and the women above the average; skin dark, but not "negro-black"—sometimes with a deep brown tint, chocolate or bronzed color; the dark color is already apparent in child of 5 to 12 years; black hair; forehead high and straight, or "bombé"; nose somewhat Caucasian; mouth longer and lips thicker than those of whites; teeth very white and large, seldom carious; calf of leg little developed. Dr B. concludes that the Gallas are a people of unmixed negro race, with the negroid characters attenuated by evolution and not by *métissage*.

**Boas** (F.) Industries of the African Negroes. (So. Wknn., Hampton, Va., 1909, XXXVIII, 217–229, 10 fgs.) Treats of native African products such as basketry from the region north of L. Tanganyika, decorated mats from the country about the mouth of the Congo, pottery of the Bali near the mouth of the Niger, wood-carving of the Congo country, etc., metal-work (art of making iron may have been a Negro invention), etc. Dr B. thinks "the impression which we gain from the failure of the American Negro to manifest himself in any of these directions is due not to native inability but to the de-

grading conditions under which he has been placed for generations."

**Boehmer** (J.) *Zum Problem der neu-arabischen Sprache.* (Anthropos, Wien, 1909, IV, 170-177.) According to Dr B. there are dozens or hundreds of Arabic dialects spoken from Mesopotamia to Morocco, from the Mediterranean to the Equator, but "no common-Arabic language." There is only *one* Arabic language for writing and literature, that of the Koran. This question of a common Arabic tongue cannot be decided by politics. A speech-hero (like Luther, e. g.) must arise; a man of genius, a religious genius, and the language he chooses, literary Arabic, or some dialect, will become the common Arabic speech.

**Bosson** (Mrs. G. C., Jr.) *Biskra, the Ziban Queen.* (Nat. Geogr. Mag., Wash., 1908, XIX, 563-593, 1 fig., 23 pl., map.) Gives account of the oasis of Biskra and its villages, people, the shrine-town of Sidi-Okba, etc. The illustrations treat of caravans, village scenes, ploughing, street barber-shop, bread-seller, dance girls and *oueled-nails*, market-place, playing marbles, teacher, date-gathering, Bedouin encampment, Mussulman devotions, etc.

**Bradley** (C. B.) The oldest known writing in Siamese. The inscription of Phra Ram Khamhaeng of Sukhothai, 1293 A. D. (J. Siam Soc., Bangkok, 1909, VI, Pt. I, 64, 1 pl.) Facsimile, transliteration into modern Siamese characters, translation into English, word-list, historical and explanatory notes, with discussion of form, style, etc. The inscription contains 1500 words of which 404 are different; and of these 317 are "Thăi, native or effectively naturalized, 63 of Indian origin, 13 of Khămén origin, and 11 proper names not Thăi." The Thăi element is thus 83% of the different words, but larger if all words are counted.

**Brisley** (T.) Notes on the Baoulé tribe. (J. Afric. Soc., Lond., 1909, VIII, 296-302.) Treats of history (on Ivory Coast, part of great Agni-Ashanti family), customs (order of succession same as with Fanti, order of precedence, marriage, adultery, death and burial, new-moon dances

and songs), industries, religion (each village has fetish-temple; supreme spiritual being called *Alurwa*), language (known as Agni; brief comparative vocabularies of Fanti, Ashanti and Agni, from Delafosse).

**Buchner** (M.) *Benin und die Portugiesen.* (Z. f. Ethnol., Berlin, 1908, XL, 981-992, 4 figs.) Discusses the rôle of the Portuguese in Benin with special reference to famous "Benin brasses," discovered in 1897. Portuguese influence in W. Africa includes not merely items of European origin, but also factors from India and Brazil, as well as from other parts of Africa transmitted by them. The bronze fowl of Benin are undoubtedly Indian, as may be also the gold weights of Ashanti. The archer on one bronze plate is Asiatic, likewise the ornaments, etc., of the warriors. The stuffed coats of mail of some of the soldiers on these plates may hail from Brazil. Through the Portuguese came manioc, the sand-flea, etc., to W. Africa. The language of the Angola Negroes has even a few American Indian words.

**Bushmen** (The) as existing representatives of the paleolithic races. (Rec. of Past., Wash., 1909, VIII, 137-138.) Brief résumé of Prof. W. J. Sollas's article in *Science Progress* for April, 1909.

**Buxton** (T. F. V.) Missions and industries in East Africa. (J. Afric. Soc., Lond., 1909, 279-287.) Shows "how it is that those interested in missions are driven to the consideration of industrial questions," and "describes briefly what is being attempted for their solution." Manual training and industrial work, cotton-cultivation, coco-nut planting, laund-drying, etc., are considered.

**Camboué** (P.) *Les premiers ans de l'enfance chez les Malgaches.* (Anthropos, Mödling-Wien, 1909, IV, 375-386, 4 pl.) Treats in detail of circumcision and name-giving among the Hova of Madagascar. At pp. 385-386 are given the native texts and translations of 16 *fady* or taboos for children.

**de Clercq** (A.) *Quelques légendes des Bena Kanioka.* (Ibid., 71-86, 442-456.) First part gives native text with interlinear translation of 7



legends (serpent, toad and lizard, old woman, Kadiampenga and the ogre, Malovu and the crocodile, Kahafuabanza, the hunter and the ogre) from the Bena Kanioka, of the Mbujimai—Lubilashi region in the Congo Free State. The second part gives text and translations of Nos. 8–14 of legends (leopard and antelope, Kamundi and the partridge, the animals that kill their mothers, the tree of God, the girl and her calabash, the woman and the bird), Nos. 15–18 of songs, and No. 19 a recitative.

**Crahmer** (W.) *Über den Ursprung der "Beninkultur."* (Globus, Brnschw., 1908, xciv, 301–303.) Argues for the Indian origin directly or indirectly of the art of the famous "Benin bronzes," etc. They may have been due to intermediary Portuguese influence, or some stray Indian bronze-casters may have made their way to W. Africa. The art of the Malabar coast of India resembles much this W. African. C. points out that "in the year 1554 there came to Portugal the King of Benin, a Caffre by nation, and he became a Christian."

— *Über den indoportugiesischen Ursprung der "Beninkunst."* (Ibid., 1909, xcv, 345–349, 360–365, 12 fgs.) C. holds that the "Benin art" represents a mixed style grown up in colonial time as result of the Portuguese-African-Indian intercourse, and containing Portuguese, pure African and Indian elements, and perhaps others. The Hindu figures of gods, C. thinks, have been utilized for the Benin bronzes; also the bronze, brass and clay animal and votive figures of S. India; Indian bronze casters may actually have been in W. Africa. The utensils of the Christian church, brought early to Africa, had also their influence. A native legend attributes brass-work, etc., to a white man. These first modelers may have been Hindus, Portuguese or even Germans (for German bronze-casters were in the service of Portuguese kings).

**Crawford** (J. W. W.) *The Kikuyu medicine man.* (Man, Lond., 1909, ix, 53–56.) The medicine-man known as *murguri* (fortune-teller, prophet) and *mundu mugo* (priest-

physician) is much in evidence in social life. His methods as fortune-teller and "physician," the ordeal, etc., are described.

**Czekanowski** (J.) *Die anthropologisch-ethnographischen Arbeiten der Expedition S. H. des Herzogs Adolf Friedrich zu Mecklenburg für den Zeitraum vom 1. Juni, 1907 bis 1. August, 1908.* (Z. f. Ethnol., Berlin, 1909, xli, 591–615, colored map.) Résumés activities and results of the Duke of Mecklenburg's expedition to East Africa, 1907–1908, during which 3350 men and women were measured and 1013 skulls collected from the Nile valley (chief) and the Congo; casts of 35 faces and 1 thorax. Of ethnographic specimens 1700 were obtained from Ruanda, Toro-Unyoro, Logo and Manbetu-Momvu. Studies were made of social-organization and vocabularies of 21 languages (also phonographic records, songs, etc.). The distribution of languages is indicated and tribal names are explained, —there are also some notes on the pigmies (they speak the Balese tongue). In this region rivers and lakes, not mountains, form anthropological boundaries. The primitive people of the forests are shorter than the inhabitants of the open plains. The Batwa of Ruwenzori are identical with the forest pigmies.

**Das Land der Iforass-Tuareg.** (Globus, Brnschw., 1908, 382–383.) Résumés from article in *La Géographie* for April, 1908, Capt. Arnaud and Lieut. Cortier's account of the country of the Iforass Tuaregs, N. E. of Gao in the Sahara. The Adrar Tuaregs are not really "noble."

**Delafosse** (M.) *Le peuple Siéna ou Sénoufou.* (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, i, 448–457, 483–486; 1908, ii, 1–21, 2 pl.) Treats of social classes, castes, families (clans), politics, birth and child-life, marriage, family-life and life of men and women, funerals and cult of the dead, property, succession and inheritance, civil justice, crime and punishment, religion (God, spirits, cult and initiation, taboos, sacrifice, sacred forests; 1 in 1,000 is Mahometan), intellectual and moral characters, etc.

**Delisle** (F.) *Sur un crâne Maure.* (Bull. Soc. d'Anthrop. de Paris, 1909,

- v<sup>e</sup> s., x, 10-13.) Describes, with measurements, a dolichocephalic (index 69.47, approximate capacity 1,350 cc.) skull of a male member of the Moorish tribe of the Ulad-bu-Laya, of Selibaby, N. of the Senegal. The skull "reproduces certain marks of the ancient quaternary race of Cro-Magnon," and exhibits at the same time certain negroid elements, suggesting *métissage*.
- Dennett** (R. E.) At the back of the black man's mind. A reply to E. T. (Man, Lond., 1908, VIII, 89-91.) Reply to reviewer's critique of D.'s use of linguistic evidence in his recent book.
- Yoruba salutations. (J. Afric. Soc., Lond., 1909, VIII, 187-189.) Gives native texts (obtained from Mr Beecroft, son of a Yoruba who accompanied the late consul Beecroft on many of his journeys and therefore adopted his name) and English translations of numerous words used on meeting, entering and leaving a house, on the birth of a child, at a marriage, at a death.
- Desparmet** (J.) La mauresque et les maladies de l'enfance. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 500-514.) Treats of the influence upon the hygiene and education of childhood of the theory attributing diseases, etc., to the "evil eye," spirits, witches, etc. Child-birth and amulets, sleep, walking, weaning, speech, teething, intestinal troubles, hernia, scrofula, goitre, fever, whooping-cough, cholera infantum, jaundice, "tizguert" (sore neck), etc., and their treatment are considered.
- Diesing** (E.) Eine Reise in Ukonongo, Deutsch-Ostafrika. (Globus, Brn-schw., 1909, xcv, 309-312.) Contains some notes on the natives (Manika, Nondo, Mpete, Mfipa, etc.), their villages, festivals, etc.
- Dokumente für die Umschiffung Afrikas zur Zeit Nechos.** (Ibid., 1908, xciv, 176.) Treats, after A. Moret and J. Canart (*Mouvement Géogr.*, July 26, '08) of the two scarabei in the Musées Royaux du Cinquantenaire in Brussels, containing descriptions relating to the voyage of Pharaoh Necho around Africa. These inscriptions were later shown by A. Erman and H. Schaefer, the Egyptologists, to be modern forgeries, made up of known Egyptian texts.
- Duckworth** (W. H. L.) Report on three skulls of A-Kamba natives, British East Africa. (Man, Lond., 1909, IX, 114-116.) Describes with measurements an adult male, an adult female and a young female skull (cephalic indexes, 75.7, 74.3, 75.1).
- Dundas** (K. R.) Kikuyu calendar. (Ibid., 37-38.) Gives native names of the 12 months, of the two seasons (July-January and February-June), and activities of people during each. There is no word for our year of 12 mos., nor for the days of the week (market-days serve). Circumcision-months are carnival months.
- Notes on the origin and history of the Kikuyu and Dorobo tribes. (Ibid., 1908, VIII, 136-139.) The Kikuyu are a mixed race (partly Masai) whose invasion dates back a century or so; the earliest inhabitants of the Kikuyu country were the Dorobo, who are not beneath the other natives in intelligence. According to D., "languages go for nothing in this country where a whole tribe will with the greatest facility in the course of a single generation change its language."
- Eyles** (F.) Fire-making apparatus of the Makorikori. (Ibid., 106.) Note on flint-steel charred vegetable fiber method of fire-making used by the Makorikori near Mt Darwin, Mazoe, S. Rhodesia.
- Fassmann** (—) Die Gottesverehrung bei den Bantu-Negern. (Anthropos, Mödling-Wien, 1909, IV, 574-581.) Treats of names for "God" among the Bantu tribes (two varieties, one connected with the sun or sky, the other with the ancestor cult or spirits), and of their religion—two disparate parts, fear of spirits, and service of spirits; right-hand spirits and left-hand spirits). At p. 578 is given the brief story of "The man who wanted to shoot *Ruva* (sun, God) with an arrow." The moon is the wife of the sun, and with the Wadjagga, the former is neutral, the latter good.
- Ferrand** (G.) Note sur l'alphabet arabico-malgache. (Ibid., 190-206.) Treats of the 30 consonants, 23 pure

vowels, 13 nasal vowels, 27 pure diphthongs, 4 nasal diphthongs and 2 triphthongs, composing the Malagasy alphabet ancient and modern. In the S. E. Islamization and the Arab alphabet have attained their maximum of development,—here the 27 Arab characters have to transcribe 83 phonemes.

— L'origine africaine des Malgaches. (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., x, 22–35.) Discusses and criticizes Grandidier's theory (*L'origine des Malgaches*, Paris, 1901) of the peopling of Madagascar by successive migrations of "Indo-Melanesian negroes" (Melanesians), with its contention as to the absence of Sanskrit words from Malagasy, and sets forth the view that the Malagasy are of Bantu origin. The ethnic history of Madagascar, according to F., has been as follows: 1. Unknown pre-Bantu period. 2. Bantu period with important immigration of Bantus anterior to our era. 3. Indonesian, pre-Mérina, pre-Hova period, with important immigration in 2d–4th centuries A. D. of Hinduized Indonesians from Sumatra, who dominated and absorbed the Bantus. 4. Arab immigration from end of 7th–9th century, and Islamizing of Malagasy. 5. Second Sumatran immigration about the 10th century. 6. Persian migration. 7. Arab migration ca. 1500 A. D. Some of the arguments of F., and certain etymologies, that of *Hova*, e. g., are farfetched and hazardous.

**Ffoulkes** (A.) Funeral customs of the Gold Coast colony. (J. Afric. Soc., Lond., 1909, viii, 154–164.) Treats of forms of notification (donations, notifications of debts due by deceased), hut-burial (fast dying out), provision of coffin, action of widow (divorced wife takes no part in funeral), funeral of an *omanhin* or chief (secrecy, private burial, mock funeral); detailed account, pp. 160–164), etc.

**Förster** (B.) Aus dem Königreich Kongo. (Globus, Brnswgw., 1908, xciv, 93–94.) Résumés article by Rev T. Lewis in the *Geographical Journal* for June, 1908, on geographical relations, people, intellectual

life of negroes, slavery, colonizing, etc.

**Frazer** (J. G.) Statues of three kings of Dahomey. (Man, Lond., 1908, viii, 130–132, 2 fgs.) Based on article by M. Delafosse in *La Nature* (Paris), for March, 1894, pp. 262–266, describing three life-size wooden statues in the Trocadero Museum, Paris, which "seem to prove that kings of Dahomey habitually posed as certain fierce animals or birds," a fact which "may perhaps throw light on such legends as the Minotaur, the serpent of Erectheus, and so forth."

**Freise** (F.) Bergbauliche Unternehmungen in Afrika während des Altertums. (Globus, Brnswgw., 1908, xciii, 28–30.) Résumés data as to mining in ancient times in Africa: Ancient Egypt (gold in Upper Egypt and Punt,—Somali, probably the Ophir of Solomon,—and perhaps farther south; emeralds in the mountains of Sikkit and Djebel Zabara; iron and copper from Sinai peninsula, etc.; turquoise from Djebel Serbal; stone for building, etc., from Upper and Lower Egypt); Carthage (lead-glance from Tunis, etc.), iron industry of N. Africa (flourishing in antiquity about Bona); Roman copper-mines in the Djebel Sidi Rgheis (Tunis), antimony at Ain-el-Bebuch, south of Constantine; rock-salt at Taodeni in the desert region of the western Sudan.

**Frey** (F.) Beschreibung der Mumie des Amonpriesters Paneschi im Museum zu Colmar "Unterlinden" (Mitt. d. naturh. Ges. in Colmar, 1907–1908, n. F., ix, 53–66, 3 pl.) Describes the mummy of Paneshi, priest of Amon, dating from 663–332 B. C., now in the Colmar Museum,—coffin, grave-gifts, inscription, etc. The golden statuettes of gods (Amon, Nefertem, Isis with Horus, etc.), and other ancient Egyptian works of art in the Museum are of interest.

**Frobenius** (L.) Reisebericht. (Z. f. Ethnol., Berlin, 1908, xl, 799–803.) Notes on the peoples, etc., met with in a journey from the eastern edge of the Senegal region into the southern country about the source of the Niger, as far as the primitive W. African forest in the interior of Liberia,—the Mandingo ("sons of

- the Ma,"—*Manatus Vogelii*) and their neighbor-tribes E. and W. F. has obtained much information, through personal investigation and experience, concerning numerous secret societies, etc. The fables of this region seem to belong more with those of the Sahara tribes than with those of the Negroes proper. Indigenous art has been largely destroyed. F. has studied especially the old state of Mali (the Serrakollé and Bammana or Bambara are also old state-forming peoples). F.'s assistant, Nansen, made 1000 sketches and drawings, besides many portraits.
- Brief aus Timbuktu. (Ibid., 929-930.) Notes success in obtaining historical and religious data of importance. F. "overcame the terribly obstinate resistance of the Fula and Mandingo mind."
- Reisebericht. (Ibid., 1909, xli, 262-266.) Résumé ethnological activities in the triangular region of which the angles are Bamako on the upper Niger, Mangu in Togo, and Timbuktu, north of the Niger, a region of many varied types (e. g., in houses, villages, etc., W. African, S. African forms, etc.; bows, musical instruments): Mythology and religion (Mossi religion based on manism; in N. W. tradition limits and hinders history), songs (Mande types, Sorokoi or Sonrhai songs like central Asiatic hero songs; Fula songs recalling old French epics; animal tales of an Æsopic sort, religious and secret societies.
- Garstang** (J.) Excavations at Abydos, 1909. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 125-129, 3 pl.) Gives brief account of objects found belonging to various periods from the second dynasty (*ante* 3000 B. C.) to the latest dynasties and Ptolemaic period (*ca.* 300 B. C.): flint implements, royal seal impressions in clay, alabaster vases, bronze objects, cylinder seal, amulets, pottery vases, beads, small stelae, stone objects, metal and clay objects, daggers, scarabs, ornaments, alabaster and pottery figures, vases of stone and faience, bronze vessels, jewels of gold, personal ornaments, painted cartonnage, silver figures, etc. The button-seals have seeming relations with Cretan seals. Interesting also is the collection of coppersmith's tools from a tomb of the sixth dynasty.
- Gaud** (F.) Organisation politique des Mandja, Congo. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 321-326, 2 pl.) Treats of clan (composed of family groups), clan-names (list of 77), clan-chief (formerly had a sort of moral authority making him the first of the clan; since the European occupation the rôle and authority of the chief have developed much), sub-chiefs (since the French occupation these have become *caporals*, a corruption of *caporals*), meetings (for warlike purposes; the only expression of Mandja collective organization), etc.
- Gautier** (E. F.) Les mpakafo, chercheurs de coeur. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 487-491.) Note on the "heart-hunters,"—certain Hovas of Madagascar are said to seek to sell (for purposes of sorcery) to the Europeans the hearts of newly killed infants. The *mpakafo* appeared in Tananarivo as late as 1907. In the discussion M. Baudouin compared the "Bluebeard" lore of western Europe.
- Gayet** (A.) Les dernières découvertes archéologiques faites en Egypte. (Mercure de France, Paris, 1909, LXXIX, 456-466.) Notes on investigations of E. Naville (temple of Thothmes III), Davis (20th dynasty mummy of prince), Schiaparelli (princesses of Rameses family in the Valley of the Queens), Zucker (papyri at Fayûm, mummy cartons, etc.), Lythgoe (in the Libyan oasis of Kirgheh, temples, etc., city founded by Hadrian, etc.).
- van Gennep** (A.) L'expédition ethnographique du Prof. Dr K. Weule dans l'Afrique Orientale Allemande en 1906. (R. d'Ét. Ethnogr. et Sociol., Paris, 1908, I, 517-520, 5 fgs.) Based on Dr K. Weule's recent works. Notes on a native map of caravan-roads, lock and keys, masks and ornamental scarifications of the Makonde.
- Goldstein** (F.) Viehthesaurierung in Haussafulbien und Adamaua. (Globus, Brnschw., 1908, xciii, 373-376.) Treats of the possession of cattle in the Hausa-Fulbe country and Ada-

maua and of the development of cattle raising as a source of wealth. The proper recognition and exploitation of this economic fact by the European colonial authorities would be of great benefit to the native races and to the whites as well.

— Die Frauen in Haussafulbien und in Adamaua. (Ibid., 1908, xciv, 61–65.) Treats of social position (very good among the Hausa and Fulbe; among the Fulbe nobles or Torobé full-fledged harem system and polygamy; children much desired), legal status, etc., of woman in the Hausa country, etc.

— Die Lukokescha des Lunda-reiches. (Ibid., 1909, xcv, 331–334.) Gives an account, after various authorities (especially Pogge's *Im Reiche des Muata Jamwo*) of the *lukokesha*, the co-regent of the *muata jamwo*, or king of the Lunda realm (now gone to pieces), her power, prerogatives, etc., with references to similar "queens" elsewhere in Africa. The *lukokesha* could never be married, or have children. Otherwise, her power was as great as that of the *muata jamwo*; any preponderance was due to personality, etc.

Green (F. K.) Folk-Lore from Tangier. (Folk-Lore, Lond., 1908, xix, 440–458.) English texts of: The reason for abstaining from wine and pork, tale of a lantern (pp. 443–453), the weight before the door, bay and myrtle, the jinns, the tortoise, the spring.

Guebhard (P.) Les Peulh du Fouta Dialon. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 85–109, 2 pl.) Résumés the origin-myths and traditions of the natives; treats of the distinction between the Fulbe and the Fulah,—the latter in the majority in Futa, the family divisions,—at pp. 95–99 is given a table of Ourourbé, Dial-Diallo, Daedio, Peredio families with notes on the various groups and families. Also two extracts from written documents. The Fulah are not a "red people," but a mixed race.

Gutmann (B.) Fluchen und Segnen im Munde der Wadschagga. (Globus, Brnschw., 1908, xciii, 298–302.) Treats of cursing and blessing among the Wadjagga. Words for

"thank you" and like greetings; greetings in the name of God or of the sun; wishes and desires for children, food, rich harvests, etc.; wishes for ill-luck, misfortune to others, etc.; conjurative sayings against evil eye, disease; flattering words, of a "beautiful tongue"; insulting words and expressions; cursing formulae (in the name of God), the magic power of the chief, the spirits of the dead, disease, the terrors of the steppes; secret cursing, indirect malediction; interjections with force of a curse; relief from cursing by ceremonial.

— Zeitrechnung bei den Wadjagga. (Ibid., 1908, xciv, 238–241.) Treats of time-reckoning among the Wadjagga: moon and month = *mwiri*; "new moon day"; day-names and their meanings, lucky and unlucky days (first count of days to 5, then new count from one to 10); months (begin with *Kusanu*, corresponding about to German March) and their names; season (great rain period, dew period, first warm period, little rain period, great heat period); different sorts of rain; adverbs of past, present, future (a term exists for "day after the day after the day after to-morrow"); divisions of day and night and their names (night-divisions named after "wakings-up").

— Kinderspiele bei den Wadjagga. (Ibid., 1909, xcv, 286–289, 300–304.) Treats of children's plays and games among the Wadjagga negroes: ring-game with song; "who is your husband?" (played by girls; boys have a game somewhat similar); monkey-game; imitating the kingfisher; playing war; shooting with bow and arrow; looking each other in the eye; jumping over a stick; teasing and jesting; playing owl (in dark wood); hiding (no counting-out rhymes, etc.); tests of strength and skill; imitating elders and parents; "grasshopper dance"; playthings (no special toy, but new things made again and again out of banana leaves, etc.; wagons in imitation of Italian transport-vehicles, stilts; noise-making implements); keeping children in order ("the ear-cutter,"—a green locust,—"will get you");

guessing games and riddles (numerous examples); teasing-game; dance and work-songs (song of girls after grass for cows, p. 303), fables and parables (example), catching and eating locusts (roasting feast for boys) and termites (by girls), etc.

— Die Opferstätten der Wadschagga. (A. f. Religsw., Lpzg., 1909, XII, 83-100). Gives details concerning the "holy places," or sacrificial spots of the Wadjagga of E. Africa. The foot of the center-post of the hut (where drink for the spirits is poured), the fire-place, a large flat stone outside near the door of the hut (offerings by males here), the gravestones of ancestors among the banana-trees about the house (offerings made only by the individual families to whom these places are sacred), the graves of the "district ancestors" (*nkuu wo mungo*), certain pools in the river-bed (these have special charms for the Wadjagga, on account of the many spirits in the water (a legend relates the combat of a white man with a "pool"), the spot where a canal begins to flow from the river, the passes and paths leading out the Wadjagga country (at the border bloody sacrifices are made when war threatens), etc. These cult-places do not, however, exhaust the sacrificial spots of the Wadjagga, who can "approach his anywhere whenever he has need."

**Haarpaintner** (M.) Grammatik der Yaundesprache. (Anthropos, Mödling-Wien, 1909, IV, 684-701). First part (nouns, adjective, verbs *to be* and *to have*, pronouns, numerals) of a grammatical sketch of the language of the Yaunde, a people of the interior of the Cameroons.

**Haberer** (Dr) Beobachtungen in Süd-kamerun. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 115-116.) Brief résumé of experiences in the South Cameroon country. H. observed the chimpanzee and gorilla in captivity and in free forest life, where their high intelligence is noticeable.

**Haddon** (A. C.) A copper rod from the Transvaal. (Man, Lond., 1908, VIII, 121-122, 2 fgs.) Describes the *marali* or copper rod currency (employed principally for the purchase

of brides by chiefs) of the natives of the Zoutpans district,—this specimen came from Pallaboroa in the northern Transvaal. One end has a cone with root-like projections. See Hemsworth (H. D.)

**Hamberger** (A.) Religiöse Überlieferungen und Gebräuche der Landschaft Mkulwe. (Anthropos, Mödling-Wien, 1909, IV, 295-317.) Treats of history of Mulkwe since 1750, cosmological and other traditions (native texts and interlinear translations of 10 brief legends—the first two men, original innocence, sin and punishment, disease and death, resurrection, the other world, Kenge-masala, "the child of wisdom," the deluge, the building of the tower), the spirit-world (*Ngulúwi*, creator and good God; *Mwawa*, a subordinate evil deity), influence of spirit world on the fate of man, relation of man to the spirit world, prayers and penances (several native texts), the shaman and "medicine man." The Mkulwe are a tribe of German East Africa on the lower Saisi (Momba).

**Hemsworth** (H. D.) Note on *marali* currency. (Man, Lond., 1908, VIII, 122.) According to H., *marali* or copper-rods are no longer used as a means of exchange, but "seem to be regarded more in the light of heirlooms,—of value only to the families who possess them." They may also have some magic of "medicine" associations. The copper ore used was obtained from the old workings at Pallaboroa. See Haddon (A. C.).

**Henry** (J. M.) Le culte des esprits chez les Bambara. (Anthropos, Wien, 1908, III, 702-717, 3 pl., 1 fig.) Treats of the spirit-cult of the Bambara of the French Sudan: Ideas about spirits and their classification; the fetish *Dasiri*, protector of the village (election of *dasiri*-priest, choice of sacred tree, animal, etc., sacrifices and formula of sacrifice); the secret society of *Koré*, protective fetish of harvests (power of spirits, priest, sacrifices, sacred *Koré* dance, funeral honors of "sons of *Koré*, the 7 *Koré* groups).

**v. Hornbostel** (M.) Wanyamwezi-Gesänge. (Ibid., 1909, IV, 781-800.) Treats, with 12 pages of native text

and music (from phonographic records) of the songs (war, wedding, travel, marching, dance, women's-dance, work, etc.), of the Wanyamwezi, a typical Bantu people of the East African Protectorate.

**Huguet (J.)** Sur la recherche du manuscrit du Kitab En-Nasab et la traduction Giacobetti. (Bull. Soc. d'Anthrop. de Paris, v<sup>e</sup> s., ix, 1908, 660-666.) Notes and additions to Father Giacobetti's translation of the Kitab En-Nasab, the history of the Ms., some citations, etc. This book is of importance to orientalists, and belongs with the reports of Ibn Khaldun, Edrisi, Djenawi, etc. Genealogy and legend are intermingled. The legend of the origin of Fez is cited by Huguet (p. 663).

— Dans les zaouias. (R. de l'Éc. d'Anthrop. de Paris, 1908, xviii, 349-357, 6 fgs.) Describes visits to El Hamel, the seat of the celebrated *zaouia* of the venerable marabout Si Mohammed, and the oasis of Ain Madhi, the center of influence of the Tedjania marabouts with their *zaouia*.

— Remarques sur la région des Dayas. (Ibid., 327-328.) Notes the region of *dayas* (principally in the valley of the Oued Nili), fertile depressions with plethora of vegetation, but inundated at times so as to forbid permanent occupation by man.

**Johnston (H.)** Where Roosevelt will hunt. (Nat. Geogr. Mag., Wash., 1909, xx, 207-256, 5 fgs., 29 pl.) Contains notes on the Masai (disposal of dead; poisoned arrows; hunting), natives of Uganda, etc. Many of the illustrations (ethnic types, village-building by women, villages, houses, family scenes, feasts, hunting, cane-carriers, fisherwomen, initiation-ceremony, and dance, gala attire) are of ethnological value. Based partly on the author's *The Uganda Protectorate*.

**Joyce (T. A.)** On a carved wooden cup from the Bakuba, Kasai district, Congo Free State. (Man, Lond., 1909, ix, 1-3, 1 fg., 1 pl.) Describes vase-shaped elaborately ornamented (lizards, weevils, loop, lozenge, diaper patterns, etc.) cup now in the British Museum, obtained from an old fetish-man of Misumba, a village of

the Bangongo sub-tribe of Bakuba. The shape suggests European influence, and the ornament the art of Benin, but no proof of direct European contact earlier than Wisemann's comparatively recent visit exists.

— Steatite figures from Sierra Leone. (Ibid., 65-68, 1 pl.) Brief account of 7 specimens in the collections of the British Museum,—one of these figures, a man seated on a stool and carrying a bowl, is rather unique. Additional information concerning these figures, from Rev. A. E. Greensmith of Bo, and Maj. G. d'A. Anderson of Makondo, is given. J. does not consider that the facts warrant attributing any great age to these works of primitive art. See Rüttimeyer (L.).

— Note on the relation of the bronze heads to the carved tusks, Benin City. (Ibid., 1908, viii, 2-4, 1 fg.) Argues (on evidence furnished by Mr R. E. Dennett) that these bronze heads were used as pedestals for elephants' tusks,—they are known as *humwela* and were set up in the king's palace.

**Jumelle (H.) et Perrier de la Bathie (H.)** Quelques ignames sauvages de Madagascar. (C. R. Acad. d. Sci., Paris, 1909, cxlix, 484-486.) Treats of several species of wild yams used as food by the Sakalavas,—the *bemandry*, *soso*, *macabiha* (or *fanganga*), *antaly*, *maciba* (or *malita*), *angaroka*, etc.

**Junod (H. A.)** The Balemba of the Zoutpansberg, Transvaal. (Folk-Lore, Lond., 1908, xix, 277-287.) Treats of origin-myth, language (Bantu, but not of the S. E. group), industry (pottery, metallurgy), special medicines, domestic fowl, treatment of slaughtered animals, meat-taboos, head-shaving, circumcision, relations with other peoples, marriage-custom, effect of European civilization (rather disastrous). J. argues that the superior knowledge that the Balemba brought with them is due to their having been "submitted to Semitic influences," etc.

**Karasek (A.)** Tabakspfeifen und Rachen bei den Waschambaa, Usambara. (Globus, Brnschw., 1908, xciii, 285-287, 5 fgs.) Treats of tobacco-

pipes, smoking, etc., among the Wash-amba. The pipes consist of clay bowl (made by men or women, but not from the same clay-pit) and the stem (of plant or bush stalks). Tobacco is carried in a skin-purse. Snuff-taking is rarer than chewing and smoking. Cigarette holders of wood are very rare.

**King** (P. V.) Some Hausa idioms. (J. Afric. Soc., Lond., 1909, VIII, 193-201.) Treats of translation of "never" and "ever" in "Have you ever done so before? I will never do it again"; the verb suffixes; the rendering of "in vain," "useless," "before," "how" and "what," "if I had . . . I would have," "business," "affair" (Hausa = "water"), rendering of comparative (comparative absent from Hausa), possessive particle *mai* or *ma* (= owner of), preposition *de* (makes intransitive verb active), enclitic redundant particles *ai* and *dei*, the unique particle *tukuna* (used positively and negatively), the rolling of the *r*, etc.

**Krauss** (H.) Hausgeräte der deutsch-ost-afrikanischen Küstenneger. (Globus, Brnswgw., 1908, XCIII, 357-363, 28 fgs.) Treats of the household implements, utensils, etc., of the coast Negroes of German East Africa: Pottery (every hut has 10 or 12 of different sizes); preparation of meal (maize, rice, millet, with mill-stones, with wooden mortar and pestle); basketry and allied arts (mats, fans, covers for food, filters, plates, cups, purses, fish traps and weirs); rope and string (used instead of nails in house-building); wood-work (beds, seats, drums, bee-hives, drinking-vessels, ebony sticks, combs of a tasteful sort, knife-sheaths, shoes of a primitive kind, foot-block for chaining slaves; plank-boats); iron implements (hoe, axe, knife, etc.); leather articles (bellows, of two sorts, purses, sandals); clothing, tobacco-pipes (smoking most common, chewing rare and snuff-taking least common).

— Die Wohnung des ostafrikanischen Küstennegers. (*Ibid.*, 1908 xciv, 380-382, 10 fgs.) Describes the house (building, rooms, etc.) of the E. African coast Negroes of Dar es Salem, Duadi, Mpera, Kitchwele, Maundi, etc.

**Landor** (A. H. S.) Across widest Africa. An account of the country and peoples seen during a journey across Africa from Djibuti to Cape Verde. (Nat. Geogr. Mag., Wash., 1908, XIX, 694-737, 7 fgs., 30 pl., map.) Brief summary of author's *Across Widest Africa* (2 vols., London, 1908). The illustrations treat of Abyssinian officials, Galla butter-seller, Yambo women's market, stampeding Yuer women, long-legged Yuers, leper, Yacoma canoe-crew, Tongu hair-ornament, Sultan of Bongasso and wives, Ubangi dancer, Congo cannibals, long canoe, children banana-carriers, women dancers of Congo, cannibal dances, Ubangi fisherwomen, Sango cannibals, beauty competition, Mandja women and babies, Shari women with *pelele*, mud-barns of upper Niger, Timbuktu type.

**Lissauer** (A.) Archäologische und anthropologische Studien über die Kabylen. (Z. f. Ethnol., Berlin, 1908, XL, 501-529, 4 pl., 19 fgs.) Gives results of visit in 1907. Treats of megalithic monuments (dolmens, menhirs and cromlechs like those of Europe, hundreds in number in Morocco, Algeria, Tunis (e. g. at Henchir al Hadjar some 400 dolmens still existed); stone-grave, circles, etc., peculiar to Kabylia,—the predecessors of the fine Moorish royal tombs of Medracen near Batna, etc. and the so-called "tombeau de la Chrétienne" near Algiers), the Kabyles and their habitat, physical characters (in general the middle-sized, dark-haired, brown-eyed Kabyles resemble markedly the South Europeans, and the color of their skin on all unexposed parts of the body, etc., is white; the blonde Kabyles strongly resemble North Europeans, particularly Scotchmen; real negroes are rare, mulattos rather common; women often beautiful), clothing, occupation, food (flesh diet rare), children (good influence of French rule seen in schools and civilizing influence). L. attributes the blond Kabyles to a prehistoric migration of blond North Europeans; the white Kabyles with dark hair and brown eyes belong to the Mediterranean race, and have adopted the Hamitic speech of the people they



found before them in N. Africa, the autochthones of the country; the dolmen-graves came with the blond North Europeans. The succession of peoples in Kabylia has been: Hamitic autochthones (related to the Somali), Kabyles from Iberian peninsula, blond North Europeans,—then historic invasions of Phenicians, Greeks, Romans, Jews, Vandals, Byzantines, Arabs, Turks, Spaniards and French. Through all this the Kabyles of Rif, Djurdjura, the Aurès, Enfida, etc., have preserved their race-purity.

**Lissauer** (Anna) Vier kabyrische Fabeln und Märchen. (Ibid., 529-535.) German texts of 4 Kabyle fables and *märchen* (ass and lion, the good son, the friends, the three heirs) from Taouirt-Amokran in Great Kabylia.

**v. Luschan** (F.) Ueber Buschmann-Malereien in den Drakensbergen. (Ibid., 665-685, 4 pl., 10 fgs.) Describes visit in 1905 to the Bushman paintings in the caves of the Drakensberg,—Esikolweni, Bushman's Klip, Hoffenthal, valley of the Ulusingati, Harrismitth, Herschel, etc. Of these 27 were copied in water colors by Hr. Terno, and 26 photographed. Of these 18 are reproduced in this article. Some of these paintings must be several centuries, old and in some cases they are several layers of paintings on the same spot. v. L. attributes them all "exclusively to the Bushmen." The reproductions in color of some of these paintings are the best yet published. The copies are now in the Berlin Ethnological Museum. The black neighbors of the Bushmen call the latter *Abatwa*,—a name by which the Congo pigmies are known.

— **Eisentechnik in Afrika.** (Ibid., 1909, xli, 22-59, 24 fgs.) Treats of bellows and furnaces for smelting iron in primitive Africa: Bellows of covered wooden or clay bowls, etc., with variations in number of vessels nozzles, attachments, covers, etc. (found all over Africa where iron smelting is practised; known also from ancient Egypt at a period corresponding to the Mycenaean epoch, and probably indigenous in Africa); skin-bag bellows (known to Wangoni, Konde, Wamangandja, Masai, etc.,

more widespread than is generally thought; its Indian origin is not yet proved—if Indian it is probably a comparatively recent importation); pump-bellows (in Madagascar; indigeneous in India or Indonesia possibly); leather bellows (Basari region in Togo, showing recent European influence, but possibly indigenous at bottom). Smelting furnaces for reducing the ore ("high ovens") are described from the Bongo and Dyur, Wangoni, the Togo country (Banyéri, Basari, Odomi, Lolobi, Misahöhe), the Yoruba, Wapororo, etc.; the question of iron in ancient Egypt, Babylon, India and prehistoric Europe is discussed. Neither India nor Asia Minor, v. L. thinks, can be the original home of the iron industry. He concludes that the ancient Egyptians learned of iron and its production from their southern neighbors and that its manufacture originated in Central Africa, passing by way of Egypt and Asia Minor to the western Mediterranean countries, thence to Northern Europe. In the discussion Hr C. F. Lehmann-Haupt supported v. L.'s views. See Ols-hausen (O.) and Grosse (H.)

**Macgregor** (J. K.) Some notes on *nsibidi*. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 209-219, 98 fgs.) Treats of a system of writing, "used a little here in the Calabar district of the eastern province of Southern Nigeria, but much more largely up the Cross River and inland from it on both banks." This *nsibidi* writing "is really the property of a secret society, the *nsibidi* society," and some few of its signs are known to the uninitiated. Rev. M. reproduces 98 *nsibidi* signs of which 1-29 relate to marriage and home life, 30-44 to common articles of the house, 45-74 to public life in town, 75-86 to sickness, 87-97 miscellaneous, 98 record of an *ikpe* or judgment case. There seems to be no order of writing and the same sign stands for different things and the same thing is represented by different signs. The conventionality about some of the signs may indicate considerable age for this "picture-writing." Native tradition attributes it

- to the Uguakima section of the Ibo tribe, who learned it from the playing of the large baboons at making signs on the ground and acting them out in pantomime. It is now used like ordinary writing. The effect of European influence is already apparent.
- Maes (J.)** Essai sur les coutumes juridiques des peuplades du Bas-Congo Belge. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 117-122.) Notes on the legal customs of the natives of the Belgian lower Congo, —Muserongo, Bakongo, Babuende, Basundi, Mayombe, Kakongo.
- Les Warumbi. (Anthropos, Mödling-Wien, 1909, IV, 607-629.) Treats of food and drink (fond of meat and spices, also famous for *wabondo* or palm wine), dwellings and their construction and furnishing, toilet, dress and ornament, trades and occupations (tailoring, basket-making, hunting, pottery-making), family-life, religion (*bolosi*, or "fetish"; the *nkisi*, or objects and personages of varied and extensive powers), art (sculpture and painting little esteemed; "tally-sticks"), language (numerals in Warega and Wasongola, p. 626), dance, song and music, other knowledge.
- Marquardt (F.)** Bericht über die Kavirondo. (Z. f. Ethnol., Berlin, 1909, XLI, 753-757, 2 fgs.) Notes of visit in June-August, 1909 to the country of the Kavirondo on the northeastern shore of the Victoria Nyanza,—clothing and ornament, use of tobacco by both sexes, tattooing (women chiefly), body-painting (men), fishing and hunting, weapons, food, diseases, etc.
- Merrick (G.)** Notes on Hausa and Pidgin English. (J. Afric. Soc., Lond., 1909, VIII, 303-307.) Discusses how the native expresses in "pidgin English," *intention*, *action*, *possession*, with some criticisms of the article of P. V. King (q. v.). Hausa "is an essentially simple language, entirely innocent of the somewhat complicated grammar which is gradually being built up for it," and "to compile a Hausa grammar on English lines is to ignore the fundamental differences of the two languages, the inevitable result being 'pidgin' or 'whiteman' Hausa."
- Messimy (A.)** Les effectifs de l'armée et le service militaire des indigènes algériens. (R. Bleue, Paris, 1908, v<sup>e</sup> s. x, 774-776.) First part, chiefly historical, of article treating of the use of the Algerian natives in the French army.
- Millward (R. H.)** Natal, the garden colony. (Nat. Geogr. Mag., Wash., 1909, XX, 278-291, 5 fgs., 8 pl.) Contains some notes on Zulus (marriage, etc.). Some of the illustrations (Zulu runners, warrior, wrestling match, native trial, native preaching, native industries, chief and wives) are of ethnologic value.
- Moisel (M.)** Zur Geschichte von Bali und Bamum. (Globus, Brnschw., 1908, XCIII, 117-120, map.) Notes on the history of Bali and Bamum, two Negro kingdoms of the N. W. Cameroon country, as derived from data furnished to the author by chiefs, missionaries, etc. The original home of the Bali is unknown, but their story begins with their expulsion from Kontcha by the Fulbe. The history of Bamum begins with Parifom and runs down to Joja, the present king, a sort of man of genius.
- de Morgan (H.)** Étude sur l'Égypte primitive (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 128-140, 12 fgs.) Treats of the archeolithic period of primitive Egypt and the author's researches at the Ouadi-el-Guerroud, Mt. Thebes near Gurnah, Esneh, Adimieh, Gebel-Silsileh, Mohamid, etc., where paleolithic implements were found. These are the work of the first human inhabitants of Egypt.
- Myers (C. S.)** Contributions to Egyptian anthropology. V. General conclusions. (J. R. Anthropol. Inst. Lond., 1908, XXXVIII, 99-147.) According to M., "in spite of the various infiltrations of foreign blood in the past, modern Egypt contains a homogeneous population, which gradually shifts its average character as we proceed southwards from the shores of the Mediterranean to Nubia beyond the First Cataract." There is no anthropometric evidence of duality of race. The modern Egyptians have never been appreciably affected by other than sporadic Sudanese admixture. The aboriginal people of Egypt are "a homogeneous folk showing an inclination to vary in

- two or three distinct directions, towards the Caucasian, the negroid, or even the mongoloid." Pages 104-146 are occupied by tables of measurements.
- Neveu** (M.) *Sur les Bassaris.* (Bull. Soc. d'Anthrop. de Paris, 1909, v<sup>e</sup> s., x, 35-36.) Treats of the "penis-cover," and other clothing of the Bassaris of the village of Segueko, in Upper Gambia (Senegal). The men wear no other clothing than the *sibo* and a very primitive breech-clout,—the women wear more, often the Malinké apron.
- Newberry** (P. E.) Impressions of seals from Abydos. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 180, 4 pl.) Figures and describes sealings of Kha-Sekhemui, Neter-Khet, of the II-III dynasties, and private sealings from the second dynasty.
- A bird cult of the Old Kingdom. (Ibid., 49-51.) Treats of the *Wr*-bird (swallow?) in connection with the description (on the façade of a fifth dynasty tomb at Sakkara) of a "*Khet* priest of the double axe." N. points out the association of the bird and double axe cults in ancient Crete, suggesting a Nilotic colonization of that island. Many bird-cults (falcon, vulture, ibis, pin-tail duck, goose, crane, egret, etc.) existed in ancient Egypt.
- Oetteking** (B.) *Kraniologische Studien an Altägyptern.* (Arch. f. Anthrop., Brnnschw., 1909, N. F., VIII, 1-90, 14 fgs., 4 pl.) Also reprint. See review of this thesis in *American Anthropologist*, 1909, N. S., XI, 122.
- Offord** (J.) Book of the Dead compared with the Bible. (Amer. Antiq., Salem, Mass., 1908, xxx, 276-278.) Cites resemblances and analogies (other-world ideas, thought of future, idea of soul, etc.).
- Orr** (C. W.) The Hausa race. (J. Afric. Soc., Lond., 1909, VIII, 274-278.) Résumés and discusses the data in the article of Palmer on the Kano chronicle in the *J. R. Anthropol. Inst.* for 1908. See Palmer (H. R.).
- Otto** (Br.) *Buschmannmalereien aus Natal.* (Anthropos, Wien, 1908, III, 1047-1049, 5 pl.) Describes and reproduces Bushman paintings in the caves of the Drakensberg, near the mission-station of Reichenau, visited and photographed in 1893-4. They contain figures of horses, cattle, human beings, hunting and battle scenes, etc. The enemies of the Bushmen represented in these paintings are not Zulus, as shown by the absence of the characteristic Zulu shield (O. treats this in detail), etc. The comparatively recent entrance of the Zulus into this region is thus indicated.
- *und Stratmann* (Th.) Fund einer althebräischen Münze in Natal, Südafrika. (Ibid., 1909, IV, 168-169, 1 pl.) Account of the finding of an old Hebrew coin of the age of Simon Maccabaeus (143-146 B. C.), 2 feet underground in the yard of the Trappist cloister at Marianhill.
- Palmer** (H. R.) The Kano chronicle. (J. R. Anthropol. Inst., Lond., 1908, xxxviii, 58-98, 2 pl.) Translation, with historical-ethnological introduction, of the Kano chronicle (MS. of 1883-1893, based on earlier record now destroyed), A. D. 389-1892, "the history of the lords of this country called Kano." Except for the very early kings, this chronicle is "roughly accurate." The mixture of races and ideas in Hausa-land are the result of the action of "Hamitic" invaders upon two negro types (short-legged and very prognathous; tall and slightly prognathous).
- Papillault** (G.) *La pudeur chez les peuples nus.* (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 234-237.) Treats briefly of modesty among peoples who go naked, citing a communication from Dr Decasse concerning the Lakkas, a negro tribe of the middle Logone, who suffer from an affection of the scrotum due to their fashion of keeping (even when walking) testicles and penis back of their thighs,—a "gesture of modesty" met with elsewhere, originating psycho-socially in sexual taboo.
- Parkinson** (J.) Yoruba folk-lore. (J. Afric. Soc., Lond., 1909, VIII, 165-186.) Gives English texts of tales told chiefly by natives of Oyo: The story of a certain hunter and an ape with 16 tails, showing how wrong it is to make heavy bets; how the thunder came for the first time (a lightning bird myth); why the cat stays at home and does not go into the

- bush; story of a certain woman named Awelli, telling why a bride is brought to her husband by day and not by night; story of the two wives, pointing out how one should always be content with the things that are given one (Grimm's *Frau Holle* type); the worship of the thunder-bolt; how Shango hanged himself, and what resulted (origin of the catching fire of houses); how the tortoise helped the animals; story of a tortoise and a man named Tela; story of a dog and a tortoise (nos. 8-10 tell how the tortoise got the marks on his back); story of the pig and the tortoise; Ifa; how the parrot's beak became bent.
- Partridge (C.)** The killing of the divine king. (Man, Lond., 1908, VIII, 59-61.) Cites evidence from the customs of the Cross River natives of eastern southern Nigeria in support of the views of Westermarck. See Westermarck (E.).
- Petrie (W. M. F.)** Memphis and its foreigners. (Rec. of Past, Wash., D. C., 1909, VIII, 131-136, 3 pl., 2 fgs.) Notes on pottery heads of foreign types,—Persian, Scythian, Semite, Syrian, Sumerian, Babylonian, Aryan and "Tibetan,"—the making of which began during the Persian occupation, ca. 500 B. C. Also some inscriptions and prayers of the 18th dynasty showing ears for receiving and holding the petitions.
- Pittard (E.)** Note sur deux crânes Fang. (Bull. Soc. Neuchât. de Géogr., 1908, XIX, 58-68, 4 fgs.) Describes, with measurements, two skulls (f., m.) of the Fang of W. Africa,—the female is dolichocephalic and the male nearly so. Cranial capacities (direct cub.) 1340 and 1380 cc.
- Pösch (R.)** Zweiter Bericht über eine Reise in Britisch-Süd-Afrika. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1909, LII, 195-197.) A few notes on tribes of Kalahari.
- Bericht über eine Reise in Britisch-Betschuana. (Ibid., 1908, LI, 389-391.) Brief account of anthropological investigations among Kalahari Bushmen.
- Proctor (H.)** Ancient Egypt. (Amer. Antiq., Salem, Mass., 1909, XXXI, 163-166, 1 fig.) Brief sketch from the neolithic age to the close of the sixth dynasty, which the author imagines ended by the Noachic deluge.
- Punch (C.)** Further note on the relation of the bronze heads to the carved tusks, Benin City. (Man, Lond., 1908, VIII, 84, 1 fig.) Adds own evidence (and photographs) as eye-witness that tusks were standing on top of the heads.
- Rathjens (C.)** Ein Kirchgang mit dem Abuna Petros von Abessinien. (Globus, Brnschw., 1908, XCIV, 154-158, 6 fgs.) Describes (R. was guest of the Abuna) the church-going of the Abuna Petros, head of the Abyssinian church (a Copt nominated by the Metropolitan of the Coptic church in Egypt, the mother of the Abyssinian), on April 5, 1908, to St. Matthews in Adua.
- Roscoe (J.)** Python worship in Uganda. (Man, Lond., 1909, IX, 88-90.) Treats of the worship, with offerings (beer, cowries, goats, fowls), at the time of the new moon, of a python ("the giver of children") in Budu on the w. shore of Victoria Nyanza. The "temple" and ceremonies were attended to by the *mandwa* or "medium," who lived there. This worship was "confined almost entirely to one clan in Uganda, and had a limited sphere of influence."
- Brief notes on the Bakene. (Ibid., 116-121.) Treats of habitat, houses, canoes, clans and totems, marriage (polygamy, exogamy; wooing, wedding), child-birth (twins welcomed), inheritance, beliefs, fishing, government, building houses, water-ways, dress and ornament. The Bakene are a Bantu tribe dwelling chiefly on the Mpologoma river, "where the tall papyrus forms a perfect shelter for their floating homes and the fish provides them with ample food."
- Nantaba, the female fetich of the king of Uganda. (Ibid., VIII, 132-133.) Brief account of a gourd-fetich, "said to have power to assist the king's wives to have children and become mothers." At the death of the king Nantaba is thrown away, and a new gourd made for the next

king. In the procession one of the men, who carries the gourd, "walks like a woman near her confinement." Certain food-tabooes are imposed.

— Notes on the Bageshu. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 181-195.) Treats of habitat (caves as temporary refuges), clans (29 names), marriage-customs (polygamy, exogamy, bride-price), adultery (heavy fine), birth, twins, puberty and circumcision, puberty ceremony for girls, sickness and death, ghosts, religious beliefs, rock-spirits, spirit of waterfalls, rain-making, warfare, dances and music, dress and ornament, cow-keeping, cultivation (plantain, millet, semsen; harvest offering), new moon, buildings and villages, government (village elder; clan chief), murder, games, hunting, etc.

**Rosenberg** (—). Die Geschichte der Mumifizierung bei den alten Ägyptern. (Globus, Brnschw., 1908, xciv, 273-274.) Résumés paper of Prof. Eliott Smith at meeting of British Association for the Advancement of Science, Sept., 1908. The process of embalming seems to have been of indigenous origin in Egypt.

**Rouire** (M.) Les indigènes algériens. I. La suppression des anciennes institutions et la désagrégation de la société arabe. (R. d. Deux Mondes, Paris, 1909, xlix, 410-441.) Sketches the history of the protectorate in Algeria and its effect upon the native races, questions of ownership, property, the dispossession of the natives from the land, transformation of administrative, civil and judicial institutions of these peoples; results, precarious condition of the mass of the natives.

**Rütimeyer** (L.) Weitere Mitteilungen über westafrikanische Steinidole. (Int. Arch. f. Ethnogr., Leiden, 1908, xviii, 164-178, 2 fgs., 2 pl.) Gives more data concerning the stone-idols of the Mendi region between Boom and Kittam,—according to the natives the original source is a sort of tumulus, but the later finds in other places seem to make this theory doubtful. The figures are mostly human and of steatite; they are "prehistoric" for this part of Africa,—interesting for comparison

are the sculptured stones of Agba (S. Nigeria), and perhaps the stone columns of Tondidaru, etc., discovered by Desplagnes. Comparison with wooden idols is also made. R. cites 18 new specimens (9 stone and 2 wooden are figured). As to the makers of these stone idols nothing certain is known.

**Sarbah** (J. M.) The oil-palm and its uses. (J. Afric. Soc., Lond., 1909, viii, 232-250, 4 pl.) Treats of varieties (4 chief ones, 5 others); cultivation (not yet systematical by land owners or farmers); productiveness; use of nuts as food; preparation of palm-oil in Abura, Krobu, Aberle, Pekki, Liberia, Kru coast, Lagos and southern Nigeria, Cameroons, etc.; composition and uses of palm-oil, palm-kernels, kernel-oil preparations, palm-wine, "palm cabbage," etc. At pp. 248-249 are given some Tshi and Fanti proverbs relating to the palm tree.

**Scenes in Africa.** (Nat. Geogr. Mag., Wash., 1909, 293-301, 9 pl.) These illustrations (bark-carriers of German S. W. Africa, Angola family, *marimbo* or native piano, Congo mission children, native drums, King Boassine at Kumassi, Kroo warrior dressed for religious performance, Kroo children, "devil play" in Liberia) are of ethnologic interest.

**Schlangenkult** in Uganda. (Globus, Brnschw., 1909, xcvi, 33.) Résumés Rev. J. Roscoe's account, in *Man* for June, 1909, of the python cult formerly in vogue in a temple on the west shore of Victoria Nyanza, district of Budu. See Roscoe (J.)

**Schrader** (F.) Les origines planétaires de l'Égypte. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 15-27.) S. argues that "Egypt, with all that humanity owes to Egypt, is from the time of the first wonder of the savage at the yearly overflowing, a gift of the planetary or cosmic forces that produced the Nile"—a proof of how rudimentary the individual and society would remain without the stimulus of nature.

**Schweinfurth** (G.) Ueber altpaläolithische Manufakte aus dem Sandsteingebiet von Oberägypten. (Z. f. Ethnol., Berlin, 1909, xli, 735-744.) Notes on old-paleolithic artefacts

from the sandstone region of Assuan found in 1908-1909. These numerous finds suggest the future discovery in Etbai and southern Nubia of similar "stations." A pathway for prehistoric peoples antedating the civilization of Egypt lies hereabouts.

**Sergi (G.)** Sulla craniologia degli Herero. (Boll. R. Acc. Med. di Roma, 1908, xxiv, Estr. 19 pp., 2 fgs.) Gives details of measurements, descriptions, etc., of 6 male crania of the Herero (a Bantu people of Damaraland, German W. Africa) now in the museum of the Anatomical Institute of Berlin,—only two Herero skulls have been previously studied by Fritsch and Virchow. The cephalic indexes range from 67.5 to 72.9; cubic capacity from 1315 to 1590 ccm., the largest occurring in a boy of 12. All the crania are dolichocephalic, orthocephalic, and present all the varieties of long forms (2 beloid, 2 ovoid, 1 ellipsoid, 1 pentagonoid). They are heavy, and in capacity are closer to the Kafirs of the S. E. coast, in cephalic index to the Bantu of Loanda and Benguela.

— Osservazioni su due cervelli di Ovambo ed uno di Ottenotta. (A. d. Soc. Rom. di Antrop., Roma, 1908, xiv, 139-147, 3 fgs.) Describes with measurements two male Ovambo and one female Hottentot brains (all subjects about 20 years of age),—weights respectively 1335, 1132, 1201 gr. The data suggest that cerebrally, as well as craniologically, the Ovambo belong close to the Herero, while the Hottentot are in divers ways distinguished from both. Phylogenetically the Hottentot brain is not lower than the Ovambo.

— Su una deformazione dei denti in Abissinia. Introduzione allo studio dei crani di Kohaito. (Ibid., 197-208, 4 fgs.) Treats of 6 male Kohaito skulls from a cemetery dating ca. 400-600 A. D., three days march from Zula, the ancient Adulis, all deformed by the removal of all the upper incisors. The distribution of this custom in Africa is noted (probably a puberty rite). The Kohaito skulls are Abyssinian in type.

**Shrubsall (F. C.)** A brief note on two

crania and some long bones from ancient ruins in Rhodesia. (Man, Lond., 1909, ix, 68-70, 2 fgs.) Describes with measurements a skull from the Chum ruins in the Gwanda district and another from an old mine-shaft nearer Buluwayo,—also left femur, radius and ulna and a right tibia from the Chum ruins. The conclusion reached is that "these remains are those of negroes of a similar type to those now found in Rhodesia."

**Sibree (J.)** General Gallieni's "Neuf ans à Madagascar": An example of French Colonization. (J. Afric. Soc., Lond., 1909, viii, 259-273.) Résumé and critique of Gen. G.'s *Neuf ans à Madagascar* (Paris, 1908). According to Rev. J. S., "the book has a great defect in that it almost entirely ignores what had been accomplished by Christian missionaries during the 33 years previous to French occupation in civilizing and enlightening the people of Madagascar, to say nothing of the foundation work done from 1820 to 1835 by the first L. M. S. missionaries."

**Singer (H.)** Das neue deutsche Kolonialprogramm und die Eingeborenenfrage. (Globus, Brnschw., 1908, xciii, 203-205.) Discusses the new German colonial policy of Secretary of State Dernburg in regard to the aborigines of German Africa, which seems to indicate a higher official estimate of the Negroes and their economic value, as well as a more human handling of the whole question.

**Smend (Obleut.)** Negermusik und Musikinstrumente in Togo. (Ibid., 1909, xciii, 71-75, 89-94, 39 fgs.) Treats of music and musical instruments among the Negroes of Togo, German W. Africa. Drums (several varieties, of wood); string instruments (a very primitive one of palm-leaf stem and bast strings; similar instruments in Agu, Basari, etc., with gourd for resonance; the Ewe *tresangu*, the Hausa *môlo*; the Tshandyo *gonyé*, a sort of fiddle); wind instruments (simple horns, flutes and whistles of bamboo, plant-stems, wood; Hausa flutes of brass, etc.); rattles of various sorts. The "drum

language" (invented in Ashanti and introduced by Ewe who had been prisoners of war) is in use, and all drums serve for dance-music; special drums ("fetish drums") for religious and allied uses. No string instrument seems to be used in the dance; some are used by the cattle and horse herdsmen. The *molos* are used for song accompaniment. The long trumpet called *kakatche* (from Sokoto) and others are used in marches, for signalling, etc. Rattles and bells are used to heighten the dance. Dances are of considerable variety. The underlying motives of song and dance are sex, war, hunting, family life, wickedness of man, wisdom of life, etc. German texts of 24 brief songs (10 Hausa) are given.

**Spieß** (C.) *Yevhe* und *Sẽ*. (Ibid., 1908, xciv, 6-7, 2 fgs.) Brief account of the fetish *yevhe* whose cult has recently made its way (probably from the Agotime, who are Adanme from the Gold Coast) among the Ewe of Togo,—the *Yevhe*-stick, *Yevhe*-pots, etc.; and *Sẽ* (not to be confused with the Ewe god *Se*), an iron rod with bells at the top, in use by the medicine-men.

— *Zubereitung und Anwendung einheimischer Arzneien bei den Evhe-negern Togos.* (Ibid., 1909, xcv, 281-286.) Brief description of 76 native medicines (all from plants) and their uses among the Ewe negroes of Togo. Also the native names of some 60 diseases, and 15 names for medicines of Europeans. The Togo natives distinguish 3 kinds of fever. The general term for "medicine" is *atike* (from *ati*, "tree," and *ke*, "root") or *amatsi* (from *ama*, "plant," and *tsi*, "water").

**Starr** (F.) Ethnographic notes from the Congo Free State: An African Miscellany. (Proc. Dayenp. Acad. Sci., Davenport, Ia., 1909, xii, 96-222, 13 pl., 72 fgs.) Treats of the Batua (physical measurements of 25 men and 5 women; av. stature of Ndombe males 1511 mm., of those of L. Mantumba, etc., 1542; av. ceph. index 75.7 and 77.2); comparison between a pigmy, a dwarf and a Baluba boy; albinism (15 subjects, 4 examined; males more common than

females; actual number large); tooth-chipping (teeth of 900 soldiers examined, various types and combinations noted); games of Congo peoples (70 games described and many illustrated; imitative games 4, plays with simple toys, 6, athletic sports or exercises 9, athletic games with implements 13, round games 6, guessing games, etc., 13, games of chance and gambling games 10); string-figures and cat's cradle (72 described and figured,—all made by single players); proverbs of Upper Congo tribes (164 from Nkundu and 16 from Bopoto, native text, translation and application; English text of 44 Ntumba proverbs); stories (English texts of 7 Bobangi and 1 Foto: Two brothers; wife, husband and child; Mompana and his four wives; Pelepele and the tortoise; the tortoise and the eagle; the tortoise and the wild-cat; the dog and the *ncinga* fish; the jackal and the goat). In an appendix are given a Batua vocabulary of 83 words from Ndombe (pp. 220-221) and a non-Bantu vocabulary of 50 words from Ndungale. S. classes the Batua "with the true pigmies of the Ituri forest,"—though scattered, "they everywhere appear to have been the original inhabitants of the country."

**Staudinger** (P.) Ein grosses afrikanisches Steinbeil. (Z. f. Ethnol., Berlin, 1908, xl, 809-813, 1 fg.) Treats of stone implements in W. Africa, particularly a large amphibolite (slate) axe from Akem. None so large have hitherto been reported from this region. It is probably of a ceremonial nature, not an actual implement or a weapon.

— *Steinerne Pfeilspitzen aus Südwestafrika.* (Ibid., 1909, xli, 270-272.) Note on some stone arrowheads from a cacao-field near Wal-fisch bay in the Hottentot country.

— *Buschmannphotographien.* (Ibid., 272-273.) Notes on a number of photographs of Bushmen taken by Hr. F. Seiner, author of a work on the region between the Okavango and Zambezi, in the *Mitteilungen aus den Schutzgebieten* for 1905-1906. Some of the Bushmen represented seem to have Bantu blood.

**Stigand** (C. H.) Notes on the native tribes in the neighborhood of Fort Manning, Nyassaland. (J. R. Anthropol. Inst., Lond. 1909, xxxix, 35-43.) Treats of the Angoni, Achipeta, Achewa, Achikunda, and other minor tribes,—general characteristics, chiefs, tribal marks, value as soldiers, war-customs, arrow-poison, currency, etc. Tribal marks "are made when a man wishes, generally after puberty has been attained, but no compulsion is used." The Ayao "are essentially the best fighting men to be had in Central Africa, and perhaps the best to be had in the whole continent." The Achipeta largely use poisoned arrows, the Angoni spears. Axes and hoes are sometimes used as money.

**Struck** (B.) Eine vergleichende Grammatik der Bantusprachen. (Globus, Brnswgw., 1908, xciii, 271-273.) Résumé and critique of C. Meinhof's *Grundzüge einer vergleichenden Grammatik der Bantusprachen* (Berlin, 1906), which S. considers "the most important scientific contribution so far in the Bantu field."

— Zur Kenntnis des Gästammes, Goldküste I. (Ibid., 31-32.) Notes on cities of refuge (fleeing to a fetish) and servants of fetishes; account of a "palaver" or law-suit; a fable (how the deer became king); 12 proverbs (native text and translation). The Gã are a negro people of the Gold Coast.

— Ein Märchen der Wapare, Deutsch-Ostafrika. (Ibid., 1908, xciv, 111.) German text of a tale of a widow and her two sons, the first-fruits of investigation into the folk-lore of the Wapare, who speak the language called Tásau, closely related to that of Taveta.

— König Ndschoya von Bamum also Topograph. (Ibid., 206-209, 5 fgs.) Reproduces and discusses the plans of his farm and the way from it to the town, made by King Ndjoja of Bamum (already noted for his other inventions), the inscriptions on them, etc. As a first attempt the effort is remarkable, with regard to both drawing talent and technique.

**Struyf** (P. I.) Aus dem Märchenschatz der Bakongo, Niederkongo. (Anthropos, Wien, 1908, III, 741-760.) Gives native text and interlinear

translation of 8 tales (Mother toad, Mother crab with her flat back, Young Mr Pungwa, Story of two brothers, The song of the old people, The tortured mouse, the gazelle and the leopard, The leopard and the greedy mouse) from the Bakongo of the lower Congo, 2 from Kimpako, 3 from Kisantu, 3 from Kianika.

**Taylor** (J. D.) Native progress in Natal. (So. Wknn., Hampton, Va., 1909, xxxviii, 27-36, 5 fgs.) Notes on contrast between heathen *kraal* and houses of Christian natives, gardens, adoption of European dress, effect of school-house and of writing and printing, churches (native initiative marked), industrial progress, new individual instead of tribal unit, etc. From the blanketed *kraal*-man to the vision of the educated voter.

**Thompson** (R. C.) The ancient gold-mines at Gebét in the Eastern Sudan. (Man, Lond., 1908, VIII, 70-72, 3 fgs.) Account of visit made in 1906. The finds in the mines indicate that they are "not much more than 2,000 years old." Gold-mining is still carried on there. The ancient miners ground the quartz in stone hand-mills.

**Tor-Akobian** (S.) Das armenische Märchen vom "Stirnauge." (Globus, Brnswgw., 1908, xciv, 205-206.) Gives German text of the "tale of the man with an eye in his forehead," told in Tiflis by an old workman from Achalzich. This Armenian folk-tale belongs in the cycle of Polyphemus and Ulysses.

**Tuareg (Die) des Südens.** (Ibid., 183-188, 5 fgs.) Based on Capt. A. Aymard's article on the southern Tuareg in the *Tour du Monde* for 1908. Notes on social divisions, the family (the first unity, like the Roman gens), slavery (production of mixed race of Tuaregs with female slaves and Sonrhai women), religion (Tuaregs are Mohammedans but neither very zealous nor fanatic; no mosques, no pilgrimages to Mecca; marabouts belong to certain tribes), *akiriko* or medicine-men, spirits and gins (everywhere), character (not so flattering a picture drawn now as earlier by Duveyrier), woman and her position (monogamy; status high; woman can



divorce), children, inheritance, work, industry (chiefly in the hands of slaves and blacksmiths,—the latter Sudanese negroes, a caste by themselves).

**Virchow** (H.) Ueber die Zahnentstümmelung der Hereros. (Z. f. Ethnol., Berlin, 1908, XL, 930-932.) Describes the mutilation of the teeth, *nahina omajo* (teeth consecration) among the Hereros and the religious ceremonies and festivals connected therewith. The Hereros are exceedingly proud of their artificially modified teeth, which are now a national or tribal sign. At the "teeth festival" some 20 to 40 children (10-15 years) are operated upon at once. The Hereros can give no satisfactory explanation of the custom.

**Weeks** (J. H.) Anthropological notes on the Bangala of the Upper Congo river. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 97-136, 9 figs.) Treats of clothing (some bark cloth; no special covering for genitals; plantain leaf as umbrella), personal ornaments (hair-dress; brass collars, armlets, anklets, etc., ivory anklets, armlets, etc.; belts; pregnant women painted by medicine man; incisor teeth cut to V-shaped points), painting and tattooing (3 varieties), ornamentation (herring-bone pattern on saucepans, incised lines, lozenge pattern; drawings on houses and letters; first experiences with pictures in volume of *Graphic*), leather-work, string (made of bark of a water-plant), weaving, basket-work, pottery (3 kinds made by women), dyeing and painting, metallurgy (iron ore imported from the Lulanga river and smelted in native crucibles; blacksmiths honored as skilful men, but not treated with any superstitious fear), conservatism (natives are "quick to imitate where imitation is possible"; hindrance due to witchcraft, etc.), habitations (one house for each wife; processes of construction), fire (stick-rubbing, flint and steel; legends of origin of fire; purification by fire); food (eat all fish except the *nina* or electric fish; nearly all fish taboo to some one person or another; cassava chief vegetable food, evening meal only

real meal; palm maggots, bats, caterpillars delicacies; milk tabooed and abhorred, drinkers unclean; sweet potatoes never eaten by men; salt obtained from vegetable ashes; folklore about greediness; chief drink besides water is *manga* or sugar-cane wine; drinking-bouts common during sugar-cane season), cannibalism (very general in 1890), narcotics (tobacco not smoked by women), hunting and fishing ("making medicine," traps, pits; torching, "fences," basket-traps, angling, spearing, poisoning, nets, etc.), agriculture and farming (chief article cultivated is cassava; every woman has "her own farm"), education ("doctors"; imputed teachers of dance and song; games few), mental powers, etc. (very receptive and easily taught up to 14-15, especially boys, but after that "they have to make a continuous effort to retain any book-knowledge they may have received")—the psychological qualities and character of the natives are sketched.

— Notes on some customs of the Bangala tribe, Upper Congo. (Folk-Lore, Lond., 1908, XIX, 92-97.) Cites items relating to death and burial, "witch-dolls," ordeal by drinking *nka* (pp. 94-97).

— Notes on some customs of the Lower Congo people. (Ibid., XIX, 409-437; 1909, XX, 32-63, 181-201, 2 pl.) Treats of courtship and marriage, illness of children (witchcraft and poison-ordeal), pregnancy, child-birth (treatment, burial; twins; albinos), education of children, family and clan, chiefship, succession, death and funeral customs, spirits, hunting charms and fetishes (treatment and disposal of animals killed), dogs, "eating the goat," making war, treatment of mad people, markets and trade, barter, evil spirits, fetishes, God and Devil, cosmological ideas, totemism (few indications), hunting fetishes and "medicine," *ngangas*, or "medicine men" (182-188), secret societies and men's houses (189-201), etc. Eight sorts of divination are used by the *ngangas*.

**Weiss** (—) Die von der Expedition des Herzogs Adolf Friedrich zu Mecklenburg berührten Völkerstämme zwischen Victoria-Nyanza und Kon-

gostaat. (Z. f. Ethnol., Berlin, 1909, xLI, 109-113.) Notes the intelligent Waheihia or Wassiba of the Kissiba hill-country, the Wanjamba of the mountainous country of Karagwe and Mporo, the industrious Wahutu of Ruanda, all aborigines of the region and all Bantu; also the Batwa pigmies, and the Watussi or Wahima of Hamitic stock. The iron, wire and wood-work of the country is briefly described.

**Werner (A.)** A native painting from Nyasaland. (J. Afric. Soc., Lond., 1909, VIII, 190-192.) Treats of a colored painting of a man and a monkey on a wall of a hut in Mponda's village (his people are Machinga Yaos) on the Shire, near the lower end of L. Nyasa. These "hut-frescoes" may be due to an art handed down from Bushmen ancestors, e. g., among the Mjange, Angoni, etc., who have a Bushmen element. These paintings are said to occur only where Bushman influence is traceable among the Bantu.

— Bushman art. (Anthropos, Mödling-Wien, 1909, IV, 500-504, 1 fg.) Treats particularly of a painting of a man and a monkey on a hut-wall at Mponda's village on the upper Shire. Evidently same as noted in previous article.

**Wiedemann (A.)** Totenbarken im alten Ägypten. (Globus, Brnschw., 1908, xciv, 119-123, 2 fgs.) Treats of the "boats of the dead" (row-boats and sail-boats) in ancient Egyptian, their structure, equipment, etc., models of such vessels for placing in graves, etc. Plastic and relief or painted models are found together as early as the Nagada period *ante* 3000 B. C. Based partly on J. G. Gars tang's *The Burial Customs of Ancient Egypt* (London, 1907).

**Willans (R. H. K.)** The Konnoh people. (J. Afric. Soc., Lond., 1909, VIII, 130-144, 288-295.) Treats of habit, religion ("while acknowledging one supreme deity in heaven essentially stone and ancestor worshipers"; "happy belief" regarding death)—a clean slate to start with again), customs (practically identical with those of Mendi and Koranko), folk-lore (English texts of 6 tales: Three kinds of women, first

war, Tambafassa, How jealousy spoiled the rice, division, Jumba and Bay Marringa,—Jacob and Esau), history as nearly as possible in words of native informants (romantic period, traditional period founded on fact), creation-myth, hunting-customs, etc.

**Wolf (F.)** Grammatik der Kposo-Sprache, Nord-Togo, West-Afrika. (Anthropos, Wien, 1909, IV, 142-167, 630-659.) Outline of grammar of Kposo (2 dialects), a negro language spoken by 17,000-20,000 people in northern Togo Land, West Africa. Phonetics, noun (prefixes, suffixes, place-names, composition, number, gender, case, article), adjective, numerals, pronouns, verb, adverb, etc. At pp. 648-659 are given native texts with interlinear translations.

**Wollaston (A. F. R.)** Amid the snow-peaks of the Equator: a naturalist's explorations around Ruwenzori, with an account of the terrible scourge of sleeping sickness. (Nat. Geogr. Mag., Wash., 1909, XX, 256-277, 1 fg., 8 pl.) Abstracted from author's *From Ruwenzori to the Congo* (London, 1909). Contains a few notes on pigmies, people of Kivu (fire-making, beads). Some of the illustrations (pigmy lady, tattooed beauty, ivory carriers, tattooed girls, fire-making, village scenes) are of ethnologic value.

**Work (M. N.)** The African family as an institution. (So. Wkmm., Hampton, Va., 1909, xxxviii, 343-353, 433-440, fgs.) Treats of the social importance, composition, and inner life of the African family. Based upon Cunningham, Johnston, Leonard, Kidd, Stow, Ellis, Schweinfurth, Cruikshank, Mockler-Ferryman, Dennett, Hayford, etc. According to Prof. W. "among no other people is the family relatively more important than among the Africans, who are very human," and "in their love affairs, divorces, and social life they are very much like other people."

— An African system of writing. (Ibid., 1908, xxxvii, 518-526.) Brief account of the writing of the Vai or Vei negroes, with reproduction (pp. 522-526) of the original

and modern symbols from Sir H. Johnston's *Liberia* (London, 1906).

**Zur Frage** nach dem Alter der Ruinen Rhodesias. (Globus, Brnnschw., 1908, xciii, 16.) Résumés two articles by R. N. Hall in *The African Monthly* for 1907 on *The prehistoric gold mines of Rhodesia* and *Notes on the Traditions of South African Races, especially of the Makalanga of Mashonaland*.

#### ASIA

**Ancient (The) Symbol** of the double eagle. (Open Ct., Chicago, 1909, xxiii, 51-58, 2 fgs.) Brief account of a *garuda* or double-eagle from the ceiling of one of the very oldest caves near Oyzl in the mountain range near the city of Kutch, found by Prof. Grünwedel. Another double-eagle occurs in the rock-sculptures at Boghaz Koi, Phrygia.

**Aston** (W. G.) A Japanese book of divination. (Man, Lond., 1908, viii, 116-120, 1 fg.) Résumés and discusses *Kwannon Hiakusen*, or "Kwannon's Hundred Divining-Sticks," in the preface of which is related a legend of its "introduction from China in the tenth century by a Buddhist dignitary." The authoritative part of the book is the Chinese poetry (4 lines for each stick). The drawing of the sticks and numbers is fully treated by the Japanese author. There is plenty of good advice and the moral tone is high.

**Aurel Steins** zentralasiatische Forschungsreise. (Globus, Brnnschw., 1908, xciii, 337-338.) Résumés data in article in *The Geographical Journal* (London) for May, 1908.

**Bacot** (J.) Anthropologie du Tibet. Les populations du Tibet sud-oriental. (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., ix, 462-473, 9 pl.) Treats briefly of the Mossos (Sinicized in dress, manners, and largely also in speech), Lissus (conservative and resisting Tibetan absorption), Lutzes (of same stock as Kiutzes; quite primitive, peaceful, little agriculture), and Tibetans in general (population; family, birth, death, houses, food, clothing, hygiene, religion, etc.) The Tibetans are in general young and healthy in spite of centuries of the burden of superstition; they are gay,

sober, hospitable, happy (having few needs), credulous (because they are children), etc. See Delisle (F.).

**Belck** (W.) Die Erfinder der Eisen-technik. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnnschw., 1908, xxxix, 100-107.) Argues that the Philistines were the originators of the iron industry.

**Besse** (L.) Another word about the Todas. (Anthropos, Wien, 1908, iii, 799-800.) Notes that several copies of letters and other missionary MSS. were often made and distributed in Europe. See *American Anthropologist*, 1908, N. S., x, 321.

**Bittner** (M.) Ein armenischer Zaubersreifen. (Ibid., 1909, iv, 182-189.) Detailed account of an Armenian paper-strip of magic texts, drawings, etc., representing Mahometan-Christian superstition. Noteworthy are the magic squares, "charmed circles," lists of demons, etc. In it is mentioned "God with 1001 names," "God 22223 times beloved," "to be obeyed 66666 times."

**Boehmer** (J.) Jericho. (A. f. Religsw., Lpzg., 1909, xii, 322-334.) Treats of pre-Israelitish and later Jericho, or rather the successive Jerichos (different in extent) that have existed. A complete destruction by the Israelites did not occur. The Herodian Jericho is represented by the modern Riha. The fertility of Jericho in ancient times leads us to believe that the rose found there still may be the "rose of Jericho." The name *Jericho* does not mean "city of perfume," but "the lunar one."

— Tabor, Hermon und andere Hauptberge. Zu Ps. 89, 13. (Ibid., 313-321.) Argues that in this passage the Psalmist has preferred Tabor over Carmel by reason of its ancient use as a sacred place, where a sanctuary existed from time immemorial.

**Bonifacy** (—) Les Kiao Tché, étude étymologique et anthropologique. (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., ix, 699-706.) Discusses the etymology of the name *Kiao Tché* (signifies not "crossed toes," but "feet that turn in somewhat"), now applied by the Chinese to the Annamites, but formerly signifying more broadly "Barbarians of the South,"—

a case of generalization on the basis of a rare physical peculiarity, with notes on several cases of the separation of the big toe, with anthropometric data (height, cephalic index, size of ear, mouth, nasal index).

- Brown** (R. G.) Rain-making in Burma. (Man, Lond., 1908, VIII, 145-146, 1 pl., 3 fgs.) Notes on the water-festival (annually in April) at Dedayè, a pageant representing legendary persons; the rain-making tug-of-war (young people of the village pull against each other); setting the image of Shin Upàgök (a rain-god), one of Buddha's disciples, out in the broiling sun; washing the cat,—all Burmese rain-making methods.

— Cheating death. (Ibid., 1909, IX, 26.) Note on a peculiar mock-funeral for a boy at Dabein, Pegu.

- Caius** (T.) Au pays des castes. (Anthropos, Wien, 1908, III, 637-650, 3 pl., 1 fg.) Continuation. Treats of *Karmmas* or religious observances (5 are briefly described; at pp. 642-647 the 28 constellations and their omens are listed). At pages 648-650 long lists of names of men and women are given.

- Cartij** (P.) Moralité, sanction, vie future dans le Védanta. (Ibid., 1908-1909, 1046.) After brief historical *aperçu*, Father C. discusses the illusion and its consequences (*atman* or soul absolute and individual; all is illusion save the absolute *atman*, the true *Brahma*), retribution and its mechanism (the Hindu fundamental moral principle is the law of *karma*), etc.

- Carus** (P.) Healing by conjuration in ancient Babylon. (Open Court, Chicago, 1909, XXIII, 67-74, 6 fgs.) Based on Dr K. Frank's article in the *Leipziger Semitische Studien*, III, No. 3, dealing with a bronze tablet with a conjuration scene.

— The Venus of Milo. (Ibid., 257-262, 4 fgs.) Gives history of famous statue in the Louvre. C. thinks that "there is no question that the statue represents Aphrodite, the goddess of love and beauty," and that it is "one of the greatest masterpieces."

— The Buddha of Kamakura. (Ibid., 307-313, 6 fgs.) Brief account of the colossal statue of Ami-

tabha, the Buddha of everlasting light, erected in 1252 A. D. at Kamakura, Japan.

— The mosque of Omar. (Ibid., 572-575, 2 fgs.) The mosque of Omar in Jerusalem covers the holy spot of the temple, the holy of holies, once the threshing-floor of Arauna, the place of the vision or theophany of David.

— Japan's seven jolly gods. (Ibid., 49-56, 6 fgs.) Treats briefly of Bishamon (god of strength and victory), Benzaiten (goddess of love and beauty), Daikoku (god of the well-to-do farmer), Ebisu (worshipped by traders), Fukurokuju and Jurōjin (gods of longevity), Hotēi (god of mirth). These symbolize "the ancient Japanese contentedness and merry humor of its simple life," now perhaps being swept away.

— The Samaritans. (Ibid., 1908, XXII, 488-491.) Brief résumé of Dr J. A. Montgomery's *The Samaritans; the Earliest Jewish Sect* (Phila., 1907). The Samaritans are dwindling rapidly, "and it is the last moment that we can still study their religion and traditions in living examples."

- Casartelli** (L. C.) Hindu mythology and literature as recorded by Portuguese missionaries of the early 17th century. (Anthropos, Wien, 1908, III, 771-772, 1077-1080.) Treats of death and resurrection of Ramá; death of Cushná (Krishna); story of the faithful maid Mellipray; sects, castes, etc. See *American Anthropologist*, 1907, N. S., IX, 418.

**Chalatianz** (B.) Die iranische Helden-sage bei den Armeniern. Nachtrag. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 149-157.) Gives German texts of 3 Iranian-Armenian hero-tales, originally appearing in the *Ethnographic Review* of Tiflis for 1906: "Rustam-Zal," "Gahraman Gathl," and "King Xosrov."

— Armenische Heiligenlegenden. (Ibid., 361-369.) Gives German version only of 3 American legends of saints: Elexanos, Alexan, Kaguan Aslan.

**Chémali** (B.) Moeurs et usages au Liban. (Anthropos, Wien, 1909, IV, 37-53.) First part of account of manners and customs in the Lebanon

country of Syria (death and funeral, etc.). Death-announcement and songs connected therewith, condolences, etc.; burial and funeral songs,—very numerous, but of three chief sorts (*antari* or warrior, elegiac, women's). Specimens of these are given, with music and some of the native words.

**Climate (The)** of ancient Palestine. (Rec. of Past, Wash., D. C., 1909, VIII, 140-144, 3 maps.) Based on article by E. Huntington in *Bull. Amer. Geogr. Soc.*, Sept.-Nov., 1908, showing the "great change (less rainfall, more desert) in the climate of Palestine and the regions adjoining, since Bible times."

**Crooke (W.)** Some notes on Indian folk-lore. (Folk-Lore, Lond., 1909, XX, 211-213.) Items concerning buried treasure and snakes, sex-metamorphosis, disposal of the teeth, scape-goat, annual mock-hunt and ceremonial bathing of the gods, from Anglo-Indian newspapers.

— Death; death rites; methods of disposal of the dead among the Dravidian and other non-Aryan tribes of India. (Anthropos, Mödling-Wien, 1909, IV, 457-476.) Treats of the conception of death as not due to natural causes (but to evil spirits, witches, "evil eye," etc.), identifying the disease spirit by divination, conception of the soul, the separable soul, plurality of souls, the soul mortal, the disembodied soul and its refuge, entrapping the soul, the soul abiding near the scene of death and near the grave, importance of funeral rites, the soul friendly or malignant in relation to the survivors, relations of the living to the friendly souls, provision of fire and light for the spirit, removal of friendly spirits, giving free egress to the departing soul, the death wail, articles placed with the dead, pretence in providing these offerings, arms, implements, etc., placed with the dead, clothing and ornaments for the dead, victims slain as attendants on the dead, blood sacrifice to the dead, drink and food for the dead, etc.

**Delisle (F.)** Sur les caractères physiques des populations du Tibet

sud-oriental. (Bull. Soc. d'Anthrop. de Paris, 1908, V<sup>e</sup> S., IX, 473-486.) Treats, with average measurements, of physical characters (color of skin, eyes, hair; stature, height sitting, form of head, face, nose, finger-reach) of 62 individuals,—male 43, female 19,—from S. E. Tibet (Minkia, Lolos, Lutzes, Lissus, Mossos, Tibetans); also describes, with measurements, an adult male skull (dolichocephalic, hypsicephalic) from the same region,—all data due to J. Bacot (q. v.). Of the men measured 7 and of the women 12 were below 1500 mm. in height; 8 men were above 1700. The order in stature of men is Mossos, Lutzes, Lissus, Lolos, Tibetans; women Lolos, Tibetans, Lutzes, Mossos. The cephalic indexes of the men range from 70.82 to 83.71, the general averages for the various tribes being all sub-dolichocephalic and mesaticephalic; women 71.71 to 84.06, with a greater tendency toward brachycephaly.

**Der chinesische Küchengott.** (Globus, Brnschw., 1908, XCIII, 305.) Brief résumés of article on the Chinese "kitchen-god" by Nagel in the *Archiv f. Religionswissenschaft*.

**Deyrolle (—)** Un sécateur indo-chinois. (Bull. Soc. d'Anthrop. de Paris, 1908, V<sup>e</sup> S., IX, 381-383, 1 fg.) Describes a rice-cutter in use among the Mans of the valley of the Song-Chay, between Luc-an-chau and the old post of Pho-rang. The use of this instrument is difficult for Europeans, on account of the different manipulation of the fingers.

**Dols (J.)** L'enfance chez les Chinois de la Province de Kan-sou. (Anthropos, Wien, 1908, III, 761-770, 5 pl.) Treats of childhood among the Chinese of Kansu. Birth (abortion, sterility and the divinities invoked, child-bearing, name-giving, infant life), instruction (numerous schools, also mandarin schools and "university"). The "university" at King-yang has a primary section for children and one for boys of 15-20. Astronomy, mathematics and gymnastics are taught.

**v. Domaszewski (A.)** Der Kalender von Cypern. (A. f. Religsw., Lpzg., 1909, XII, 335-337.) Discusses the

Roman provincial calendar of Cyprus, dating from 12 B. C., and an older form discovered by Usener and Boll. The origin from Paphos is shown in the derivation of the *Julii* from *Aphrodite*. The changes in the month names in the second list were occasioned by the catastrophe that overtook the Julian house through *Julia* in 2 B. C., and the deaths of *Agrippa*, *Octavia* and *Drusus*.

**Ein Hindu über das indische Kastensystem.** (Globus, Brnnschw., 1908, xciii, 383.) Briefly résumés an article on the caste-system of India by K. B. Kanjilal, a Hindu, in the *Calcutta Review*. Reform and liberalizing of the system, not abolition, are the steps to be taken, according to K.'s view.

**Fischer (A.)** Erfahrungen auf dem Gebiete der Kunst und sonstige Beobachtungen in Ostasien. (Z. f. Ethnol., Berlin, 1909, xli, 1-21, 18 fgs.) Based on art-objects, etc., collected in 1907-1908 for the Berlin Ethnological Museum: Three Japanese statues of the 6th and 7th centuries showing Hindu-Greek style; an artistically finished wooden statue of the goddess of mercy from the Korean-Japanese period (also from this epoch a statue of *Kanshitsu* or dried lacquer of interest for the Greco-Hindu and pure Hindu style); pre-Buddhistic sacrificial stone (man and woman) sculpture from Yamato (now in the garden of the Uyeno Museum in Tokyo); life-size wooden statue of the god Enno Gyoja (old Buddhistic, 7th century); kneeling statue of the demon Myodoki; life-size statue of Jizo by the founder of the Jocho school (11-12th cent.) of sculptors; the great Shakyamuni statue of bronze in the temple of Ta-fo-sse in the ruined city of Cheng-ting-fu (Chili), dating from the Sung dynasty, 960-1127; the Korean hat, vehicles, etc.; the subterranean stone chamber (of the Silla period, 57-928 A. D.) near Taikyū; mile-stones of wood with human faces, etc.; Buddhistic influences on art, etc., in Korea; old Chinese paintings (the Japanese have collected them as *connoisseurs* for

1,200 years); stone-sculpture in China (at Confucian temple at Ki-fu, highest limit of Chinese stone sculpture.—Chinese are not at all so successful in stone as in clay); pre-Buddhistic stone reliefs from grave-chambers (3 from the Han period, 206-221 A. D.) and grave-stones (here F. seeks to detect Assyro-Babylonian influences); sculptured stones and columns from temples, altars, etc.

**Franke (O.)** Die Ausbreitung des Buddhismus von Indien nach Turkestan und China. (A. f. Religsw., Lpzg., 1909, xii, 207-220.) Treats of the spread of Buddhism from India to Turkestan and China, one of the most remarkable phenomena in the history of the intellectual life of mankind. The variety of Buddhism which made its way thus into China was the form dominant in N. India, the *Hinayāna* system of the *Mūlasarvāstivāda* school, at the close of the first century B. C.

**Gaupp (H.)** Vorläufiger Bericht über anthropologische Untersuchungen an Chinesen und Mandschuren in Peking. (Z. f. Ethnol., Berlin, 1909, xli, 730-734.) Preliminary notes on measurements, etc., of 38 Chinese and 5 Manchus, and 3 Mongols in Peking. The stature of the first averaged 1,674 mm., of the second 1,710, of the third 1,650; the average cephalic indexes were 80.4, 83.3, 81.5. North Chinese and South Chinese differ in face-type. Manchurian women are less Mongolian than the Chinese. The Chinese have long arms and short legs, the Manchus longer legs. Certain differences exist in symphysis-height. The measurements of 220 Chinese boys and girls indicate a noticeable cessation of growth in the period from the 14th to the 16th year. Chinese new-born children are smaller than those of the white race, although the pelvis is about the same in women of both races. Secondary sexual characters are less marked in Chinese women than in European. The "blue Mongolian spots" are common in Chinese, Mongol and Manchu children. A high fertility for mothers and a high mortality for infants are noted.

**Gilhodes (C.)** *Mythologie et Religion des Katchins, Birmanie.* (Anthropos, Wien, 1908, III, 672-679; 1909, IV, 113-138.) Gives the mythological and religious ideas of the Kachins or Chimpans of N. and N. E. Burma: The origin of things (4 generations from the male element of fog or vapor and a female element); origin of the great *nats* or spirits (9 born of Janun); origin of fathers, mothers of many things; *Ningkong wa* makes the earth, a palace, names animals, opens paths, makes waves, makes princes and kings; the deluge and the adventures of the two orphans, re-peopling of the earth; origin of knowledge, riches, wind, spirits, sacrifices, use of meat, death, rice and cotton, fire, water, loss of speech by animals; origin of sun, moon, stars, eclipses, thunder and lightning, knives, lords and kings of Europe; *Ningkong wa* marries Madam Crocodile,—origin of the small feet of the Chinese, of thread, straw, hair, beauty, flutes, salt, heart-fat, liver, lungs; *nat*-feast of *Ningkong wa*; story of *Ningkong wa*'s first children, legend of *Jathoi*; origin of the *manau* vow, of the *jathuns* (evil spirits); genii of hunting and fishing; origin of madness, of *sarons*, *lasas* and *'ndangs*, *marawngs*; of sorcerers, sun-sacrifices, sacrifices to the "son of thunder"; origin of officers and cult-objects, rice-beer; origin of marriage (for the people and for princes); marriage of the grandson of *Ningkong wa*; *manau* of Ka-ang du-wa; the genealogy of the Kachin chiefs. At pages 134-136 are given 3 fables (crow and heron, two children, two orphans), p. 137 some auguries and pp. 137-138 five proverbs with native text.

— *La religion des Katchins, Birmanie.* (Ibid., 1909, IV, 702-725). Treats of the nature (according to bards and priests), cult (invocations, offerings), etc., of the *Karai Kas-ang* or supreme being), *nats* and ancestors (nature, residence, good and bad *nats*), cult of *nats* and ancestors (officials and cult objects, ways of honoring the *nats*, offerings and sacrifices), life and death, other-world

ideas, spirit-world, paradise and hell, etc.

**Giuffrida-Ruggeri (V.)** *Les crânes de Myrina du Musée imperial de Vienne.* (Bull. Soc. d'Anthrop. de Paris, 1908, v° IX, 162-167.) Gives chief measurements, etc., of 16 crania (now in the Imperial Museum in Vienna) from the necropolis of Myrina in Asia Minor,—the Greek population was "dolicho-mesocephalic with a slight tendency toward brachycephaly." The face measurements are less homogeneous. The capacities of 10 male crania ranges from 1359 to 1867; the 3 female from 1286, 1369, 1396 ccm.

**Goldziher (I.)** Alois Musil's ethnologische Studien in Arabia Petraea. (Globus, Brnswgw., 1908, xciii, 280-285, 5 fgs.) Résumés some of the data in A. Musil's *Arabia Petraea*. III. Bd. *Ethnographischer Reisebericht* (Wien, 1908). Musil's account of the life of the modern Beduins has been styled "a living commentary on ancient Arabian poetry." Much information about religion and superstition is given by Musil, whose book is a rich mine for the ethnologist and folklorist. Interesting is the *Ummal-gheith*, or "rain-mother," ceremony in case of drought. Some curious cases of contact and mixture of Islam and Christianity occur.

**Gottheil (R.)** The *cadi*: the history of this institution. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 385-393.) According to Rabbi G. while, "in the elaboration of the manner in which the *cadi* held court, Roman and Persian examples exercised an influence," the origin of the whole system is not, as Tarrago holds, to be seen in those directions. The *cadis* were in many ways important personages in Mohammedan civilization.

**Grignard (F. A.)** The Oraons and Mundas from the time of their settlement in India. An essay of constructive history. (Anthropos, Wien, 1909, IV, 1-19, 2 pl., map.) Discusses the data in the Mahabharata and the Ramayana and their reliability; identity of the Kārusha tribe of heroic times with the modern Oraons and of the Rākshasas with

the Kārushas (Oraons),—according to Father G. “Rākshasas, as applied to aborigines, is nothing else than a wilful mispronunciation of the word Kārusha.” The history and migrations of the Oraon, Male and Munda tribes, from about 1000 B. C., are sketched, down to submission of the Mundas in 1832. The illustrations figure Oraon types.

**Harris (E. L.)** The ruined cities of Asia Minor. Some ruined cities of Asia Minor. The buried cities of Asia Minor. (Nat. Geogr. Mag., Wash., 1908, XIX, 741-760, 11 pl.; Ibid., 834-858, 2 fgs, 17 pl.; Ibid., 1909, XX, 1-8, 10 pl.) Treats of the ruins of Tralles (buried under olive orchards), wealthy Laodicea (once the chief emporium of Asia Minor), Hierapolis (with its Plutonium, theaters, mausoleums, four necropolises, etc. Leseos or Mitylene (traces of walls of ancient Lesbos; medieval castle), Ephesus (theater, temples), Magnesia (only the Gypsy seems now to thrive near it), Miletus (seat of the Ionian school of philosophy; theater), Priene (temples and private houses; once a great religious center); Colophon (great wall, necropolis; one of the claimants as the birth-place of Homer); Magnesia (with the figure of Niobe on Mt. Sipylus), Sardes (city of Croesus), Philadelphia (historic for Christianity), Aphrodisias (very imposing ruins; named for Aphrodite), Pergamus (famous for its library and for *parchment*), etc. Besides the archeological remains, the illustrations treat of such modern topics as ploughing, gold-washing, shepherds, goat-herds, school-children, street scenes, types of natives, etc.

**Hartmann (R.)** Wādi Fāra. (Globus, Brnschw., 1908, XCIII, 205-208, 5 fgs.) Brief account of the Wādi Fāra, a rocky valley north of Jerusalem, the resort of early Christian hermits, and before that known as a secret place for the hiding of treasure.

**Headland (I. T.)** Chinese children at play. (Everyb. Mag., N. Y., 1909, XXI, 201-211, 8 fgs.) Brief descriptions of “blind man’s buff,” “hawk and chickens,” “riding the elephant”

(a distinctively Chinese game), “the way to the village of the Liu family,” “host and guest,” shows for children (Dr. H. says “Punch and Judy” originated in China), “selecting fruit” (*sui generis*, according to H.), “skinning the snake,” “forcing the city gates,” etc. As a rule boys and girls do not play together, but some of the games of both sexes are quite alike. A counting-out rhyme (with the foot) is cited on p. 210.

**Hedin (S.)** En resa i Tibet 1906-1908 (Ymer, Steckhlm, 1909, XXIX, 161-196, 14 fgs.) Contains some notes on peoples, ruins, etc., met with in travels in Tibet in 1906-1908.

**Henderson (A. E.)** The Croesus (VIth century B. C.) temple of Artemis (Diana) at Ephesus. (Rec. of Past, Wash., 1909, VIII, 195-206, 6 fgs.) Gives results of excavations of 1904 and 1905, with plan of proposed restoration. Remains of three primitive structures were discovered.

**Hertel (J.)** Der Kluge Vezier, ein xaschmirischer Volksroman. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 379-393.) Concluding section of German version of Cashmir folk-tale of the wise vizir.

**Hildburgh (W. L.)** Notes on Sinhalese magic. (J. R. Anthropol. Inst., Lond., 1908, XXXVIII, 148-206, 6 pl.) Treats of magic in general and astrology, miscellaneous magic (charmers, love-charms, charms to secure favor, injury and killing of enemies, change of appearance and invisibility, charms used by or against thieves, gambling, amusing and trick charms, divination), curative magic (devil-dancing, punishing devils, curation practices of many sorts), protective magic (perils, infants, houses, crops, cattle) and amulets. The information has been obtained in nearly all cases “direct from believers in, or practitioners of, the matters discussed,” and “principally from Sinhalese, but partly from Tamils, and, in a very small measure, from Indian Mohammedans.” The material here given is supplementary to that already published by J. Callaway, E. Upham, D. De Silva Gooneratne and A. Grünwedel. “Devil-dancing” is considered with some detail (169-174), also



- votive offerings, etc. Many data for comparison with European folk-lore occur in these pages.
- Hinke** (W. J.) Legal and commercial transactions chiefly from Nippur. (Rec. of Past, Wash., D. C., 1909, VIII, 11-19, 4 fgs.) Based on A. T. Clay's *Legal and Commercial Transactions dated in the Assyrian, Babylonian and Persian Periods, chiefly from Nippur* (Univ. of Penn, 1908). Cites examples of seals, sales, leases, ejectment, records of debts, memorandum of payments, receipt of taxes, promissory note, transfer of office, etc.
- Hodson** (T. C.) Head-hunting among the hill-tribes of Assam. (Folk-Lore, Lond., 1909, xx, 132-145, 5 pl.) Treats of head-hunting in connection with foundation-sacrifice, tree-burial, sacred stones, funeral ritual, *ai* ceremony (fascination), oneiromancy, marriage, religion, etc. Head-hunting cannot be reduced to a single formula. In some cases it may be no more than a social duty.
- Hoffmann-Kutschke** (A.) Indogermanisches. (Globus, Brnschw., 1909, xcv, 304.) Calls attention to the Iranian old Caucasian element in Tocharian, the newly discovered Indo-European language of ancient Central Asia, and points out that its character is not at all inconsistent with the theory of the European origin of the Aryans.
- Holbé** (T. V.) A propos des dents noires des Annamites et de la chique de bétel. (Bull. Soc. d'Anthrop. de Paris, 1908, v°, ix, 671-678). Discusses betel-chewing and the black teeth of the Annamese, and gives (p. 675) the legend concerning the origin of this ancient custom. Discusses also the lackering of the teeth by professionals from Tonkin. Both these processes blacken the teeth. In the discussion Dr Atgier added some facts.
- Holm** (F. V.) The Holm-Nestorian expedition to Sian, 1907. (Open Ct., Chicago, 1909, XXIII, 18-28, 6 fgs.) Account of author's visit to Sianfu in 1907 and how he obtained a replica of the famous Nestorian Stone or *Chingchiaopei*, a Christian monument dating from 781 A. D. The replica is now in the Metropolitan Museum of Art, New York.
- Hosten** (H.) Pahāriā burial customs, British Sikkim. (Anthropos, Mödling-Wien, 1909, iv, 669-683, 2 pl., 1 fg.) Details chiefly from the dictation of an intelligent native Christian 18 years old, concerning the burial customs, ceremonies, beliefs, etc., of the zamindār or land-owner castes of the Pahāriās near Kurseong, who "in language, features, customs and religion . . . are nearest of kin to the Nepalese, their neighbors." Treatment of dying man, preparation of body, funeral cortège, *jādūgar*, or "medicine-man," and his performances, burial, mourning, treatment of living, day of purification, work of brahman, *phalainchā* or road-seat in memory of dead, banquet, dancing and other elaborate ceremonies, etc.
- Hughes** (T. P.) The modern Gandhara. (Open Court, Chicago, 1909, XXIII, 75-78, 3 fgs.) Notes on the city and people of Peshawur, which occupies the site of the ancient Buddhist city of Gandhara.
- Huntington** (E.) Life in the great desert of Central Asia. (Nat. Geogr. Mag., Wash., 1909, xx, 749-760, 12 fgs.) Based on author's travels in 1903. Contains notes on Kurds and Turkomans.
- The mountaineers of the Euphrates. (Ibid., 142-156, 8 fgs., 3 pl.) Treats of the Kurds, Armenians, Turks. Religion (in many places all reverence the same shrines, probably old pagan holy-places, etc.; shrines of Mushar Dagħ); inflated rafts of sheepskin and inflated goatskins for swimming across rivers, as in ancient days; ancient castle of Gerger,—Hittite, Roman Saracen; old Syrian monastery, etc.
- Jacobi** (H.) Ueber Begriff und Wesen der poetischen Figuren in der indischen Poetik. (Nachr. v. d. Kgl. Ges. d. Wiss. zu Göttingen, Phil.-hist. Kl., Berlin, 1908, 1-14.) Treats of the alamkāras, from which Hindu poetry receives its name of alamkārasāstra; they are very highly developed and have been keenly studied.
- Jaekel** (O.) Herkunft chinesischer

Stilfiguren von primitiven Vasenreliefs. (Z. f. Ethnol., Berlin, 1908, XL, 932-942, 5 fgs.) J. argues that the conventional figures (lion, dragon, mountains, waves, etc.) of old Chinese clay vases are imitated from those on older bronze vases of western Asiatic, perhaps Babylonian origin. In the discussion Hr Messing points out that J. overlooks the great antiquity of bronze in China. Some of the art-objects in question are undoubtedly Chinese in origin.

**Janke** (A.) Die Bagdadbahn und der Gülek Boghas (Cilicische Tore) im Taurus. (Globus, Brnschw., 1909, xcv, 201-206, 8 fgs.) Contains a few notes on the ruins in the Cilician Pass in the Taurus. See also the author's book *Auf Alexanders des Grossen Pfaden*.

**Jochelson** (W.) Die Riabouschinsky-Expedition nach Kamtschatka. (Ibid., 1908, xciv, 224-225.) The ethnological section of the Riabushinsky expedition to Kamtschatka was headed by W. Jochelson, assisted by his wife (Dr Jochelson), and A. Koschewoi. The stay in Kamtschatka will be one year,—the first year to be devoted to a study of the Aleuts, language, archeology, etc. Excavations will also be made on the Kurile Is.

— Some notes on the traditions of the natives of northeastern Siberia about the mammoth. (Amer. Nat., N. Y., 1909, XLIII, 48-50.) According to the Yukaghir the mammoth, whose spirit is the guardian spirit of certain shamans, was created through a blunder of the Superior Being. One legend connects the disappearance of the mammoth with Noah's flood. The Chukchee look upon the the mammoth as "the reindeer of evil spirits." The export of mammoth ivory from Siberia is still considerable,—in 200 years the tusks of 24,500 mammoth have been sent out of the province of Yakutsk.

**ten Kate** (H.) Notes détachées sur les Japonais. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 178-195.) Treats of prostitution (Japanese prostitute is known outside of her own country in China, Manchuria, part of Siberia, Saghalin, Korea,

Pacific N. America, E. Indies, E. Africa, Brazil, Argentina, etc.); character and physique of woman (not really beautiful, *contra* Stratz, first impression only is favorable; but fewer ugly women than men); Aino mixture (more important than commonly thought; has produced certain physical improvements); question of Malay element (undoubtedly present) and of Negritos (author thinks this element negroid rather than negritoid and due to a somewhat recent métissage with slaves from the Philippines, Macao, etc.); religiosity (deeply religious but not generally fanatic; mikadoism and patriotic cult, however, are fanatic); formalism and politeness (excessive), attitude toward other Asiatic peoples (arrogant; e. g., even "prostitutes despise the Annamese"); lack of originality and physiological pseudo-stupor; esthetic sense (marked by impersonality, suggestibility, and certain degeneracy due to contact with or imitation of Occidentals); moral (official changes without influence on the "soul of the people"). Dr t. K. does not consider the Japanese intellectual *élite* the equals of those of the white race.

— Zur Erwiderung an Herrn E. Prost in Stettin. (Int. Arch. f. Ethnogr., Leiden, 1909, xix, 35-36.) Replies to P.'s criticism of ten K.'s "unfavorable opinion" of the Japanese.

— Weiteres aus dem japanischen Volksglauben. (Globus, Brnschw., 1908, xciv, 373-378.) Gives numerous items of Japanese folk-lore and folk-thought concerning magic, fortune-telling, dreams; medicine and disease; astrology, mythology, religion, etc. The time is not long past when many of these superstitions and primitive ideals were to be found in even the official and educated classes. No psychic "mutation" involving the whole people has taken place in Japan.

**Kern** (R. A.) A Malay cipher alphabet. (J. R. Anthropol. Inst., Lond., 1908, xxxviii, 207-211, 1 pl.) Gives brief letter in Gangga Malayu with transliteration, translation, etc., from the western coast of the Malay peninsula

in the native state of Perak. According to K., "The Gangga Malayu has been invented by Javanese living in a Malay country and well acquainted with the Malay way of writing, so as to feel no inconvenience in expressing the vowels in the less accurate Malay manner." This alphabet contains 32 letters and its use seems quite limited.

**Ketzereien über die Japaner.** (Globus, Brnshwg., 1908, xciv, 322.) Résumé article of Dr H. ten Kate on the Japanese, in the *Bull. Soc. d'Anthrop. de Paris* for 1908.

**Khungian** (T. B.) Glimpses from ancient Armenia. (Amer. Antiq., Salem, Mass., 1908, xxx, 270-275.) Notes on the ancient history of Urarta, Manna (or Minni), Musasir, Nairi, Millit and Miltis, which made up the Armenian confederacy, and their relations with Assyria, etc.

**Knocher** (F. W.) Notes on the wild tribes of the Ulu Plus, Perak. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 142-155, 2 pl., map.) Notes on habitat, weapons (blow-pipe), spirit-lore, houses, domesticated animals (baby gibbon suckled by woman), clothing and ornament (face-painting, nose-quill, tattooing), food, etc.; a vocabulary (pp. 148-151); anthropological descriptions and measurements of 4 female and 11 male individuals (all but 2, adults). Average heights of 4 adult females 1,407 mm. or 4 ft. 7½ in.; and of 9 adult males 1,538 mm., or just over 5 ft. These people are probably Sakais somewhat mixed with Semangs.

**Kugler** (F. X.) Auf den Trümmern des Panbabylonismus. (Anthropos, Mödling-Wien, 1909, iv, 477-499.) Critique of the "pan-Babylonian" theory of mythology set up by Hommel and Winckler. The astronomic and other data in Dr A. Jeremias's *Das Alter der babylonischen Astronomie* (Leipzig, 1908) are severely handled. The character of the older Babylonian astronomy, the assumed Babylonian knowledge of the precession, the Babylonian order of the planets, etc., are discussed. See Schmidt (W.).

**Latham** (H. L.) Ascending to the gods. (Open Court, Chicago, 1909,

xxiii, 161-170, 9 figs.) Describes ascent of Fuji, the sacred mountain of Japan.

**Lauffer** (B.) Kunst und Kultur Chinas im Zeitalter der Han. (Globus, Brnshwg., 1909, xcvi, 7-9, 21-24.) Discusses the art of culture of China in the epoch of the Han, on the basis of the author's own researches, etc. The Han Chinese art shows Mycenaean (not Greco-Hellenic) influences, which came by way of the great migration-road into Central Asia, the Scythians and ancient Turkic peoples having doubtless been intermediary,—the Persian Sassanide art likewise has similar Mycenaean motives. L. denies the existence of Assyrian elements in ancient Chinese art. In its general character the Han art is an art of the dead, developed in connection with ancestor cult and worship ("the grave of the Han period is a microcosm of the cultus of the time"). The great clay vases are imitations of old bronze vases. In the Han period the slow beginnings of the use of iron (gained from the Turks) mark the end of the bronze age proper (bronze implements and weapons often agree with old Siberian types). The stone art of the Han period is marked by little animal figures, etc., of nephrite, usually votive offerings to the dead, and the predecessors of the massive stone figures of the graves of the T'ang epoch. This diminutive art represents, perhaps, the best China has done; in the large she has been quite backward in form, technique, etc.

**Lehmann-Haupt** (C. F.) Alt-kulturelles erläutert durch Neu-Chinesisches. (Z. f. Ethnol., Berlin, 1909, xli, 635-643, 1 fig.) Treats in detail of a modern Chinese scale (for weighing precious metals, money, etc.), from the old city of Shanghai, as serving to explain ancient Chinese culture-phenomena. The scale seems made to weigh after several different systems.

**Lyon** (D. G.) The Harvard expedition to Samaria. (Harv. Theol. Rev., Cambridge, 1909, II, 102-113, 12 pl.) Gives account of excavations, etc., in April-August, 1908,—stone altar, vaulted chamber and stairway, foun-

dation of wall, platform, inscribed stele (Latin, by Pannonian soldiers), statue, etc.; Roman, Greek, Hebrew, Arabic remains.

**M.** (B. F.) Possible traces of exogenous divisions in the Nicobar Islands. (Man, Lond., 1909, ix, 71-72.) Cites passage from Nicolas Fontana (who visited these islands in 1778), with remarks by E. H. Man.

**Macleán** (J. P.) Asherah. (Amer. Antiq., Salem, Mass., 1909, xxxi, 1-6.) Treats of term *asherah*, citing the 40 places in which it occurs in the Bible, where it has been variously translated,—“all interpreters are now agreed that the term implies an idol or image of some kind.” Contact with the Canaanites gave Asherah some of the attributes of Astarte.

**Maunsell** (F. R.) One thousand miles of railway built for pilgrims and not dividends. (Nat. Geogr. Mag., Wash., 1909, xx, 156-172, 1 fg., 12 pl.) Treats of Damascus to Mecca railroad. Abstracted from *Geographical Journal* (London). The illustrations (pilgrims, sheiks, inaugural sheep-sacrifice, rock-tombs, priests, etc.) are of ethnologic interest.

**Maurer** (F.) Assyrische und babylonische Kopfbedeckungen und Würdenabzeichen. (Globus, Brnschw., 1908, xciv, 110-111, 10 fgs.) Based on article by S. Langdon in *Etudes de Philologie Assyro-Babylonienne* for 1908. Brief account of Assyrian and Babylonian head-coverings and honorary insignia. Plant motifs and horns are prominent.

— Eine babylonische Dämonen beschwörung. (Ibid., 143-145.) Cites text (in German) of and discusses a Babylonian conjuration of demons, from a series connected with the “house of ablution.” In the Old Testament occur passages recalling portions of such conjurations.

— Die sumerischen Familiengesetze. (Ibid., 1909, xcv, 373-375.) Cites and discusses in comparison with the laws of the Hebrew Bible and other Semitic documents, the 7 paragraphs relating to family law preserved in the code of Hammurabi. The harshness of some of these laws is notable.

**Mead** (C. W.) A collection from the Andaman Islands. (Amer. Mus. J., N. Y., 1909, ix, 80-91, 7 pl.) Treats briefly recently acquired ethnological collection (weapons, implements, ornaments, basketry, household utensils, prepared skulls and bones worn in mourning). The illustrations depict fish-shooting, greeting (meeting and parting), marriage ceremony, turtle-spearing, dance.

— The Andamans and the Andamanese. (So. Wkmm., Hampton, Va., 1909, xxxviii, 273-278, 6 fgs.) Treats of ornament, customs of greeting, etc., wedding-ceremony, hunting and fishing, social relations, food, tattooing, body-painting, pottery, contact with Europeans, etc. Same data as previous article.

**Mills** (T. H.) Our own religion in ancient Persia. (Open Court, Chicago, 1909, xxiii, 385-404.) Article on Zoroastrianism reprinted from the *Contemporary Review* for January, 1894.

**Mochi** (A.) Crani cinesi e giapponesi. A proposito delle forme craniensi di *Homo sinicus*, Sergi. (A. p. l'Antrop., Firenze, 1908, xxxviii, 299-328, 12 fgs.) Detailed descriptions with measurements of 5 Chinese (also 2 casts) and 2 Japanese skulls in the Florence Anthropological Museum, with reference to the cranial forms of Sergi's *Homo sinicus*. The 9 skulls form 4 distinct groups. **M.** holds that the broad low skulls are typically distinct from the high, and that high and low brachycephals are not to be confounded in E. Asia.

**Molz** (M.) Ein Besuch bei den Aonagas in Assam, Indien. (Anthropos, Wien, 1909, iv, 54-70, 5 pl.) Account of visit to the Aons or Hattigoria (some 30,000, largest tribe of the Assamese Nagas. Habitat, physical characters (av. stat., men 5 ft. 6 in., women 5 ft. 3 in.), diseases, villages and houses, burial (platform), bachelor's and assembly houses, food (almost anything), clothing and ornament, head-hunting, family life, marriage (simple, polygamy rare, divorce common; no puberty ceremonies for women; death in child-birth ill-omened), political organization (every village a republic), religion and mythology (Sibrai chief

- deity; myths of thunder and lightning, earthquake, sun, etc.)
- de Morgan (J.)** Les stations préhistoriques de l'Alagheuz, Arménie russe. (R. de l'Éc. l'Anthrop. de Paris, 1909, ix, 189-203, 39 fgs., map.) Treats of the surface "stations" of Alagheuz (Bughuti-Daghi, Hadghi-Bagher, Tcham-Meuri, Kip-tchakh, etc.) in Russian Armenia, where are found together obsidian implements (scrapers, arrow-points, discs, borers, nuclei, etc.) of archeolithic and of neolithic forms. It is from the obsidian deposits of Armenia that came the obsidian found in Susa, Chaldea, Luristan, Kurdistan, etc.
- Moskowski (M.)** Bei den letzten Weddas. (Globus, Brnschw., 1908, xciv, 133-136, 7 fgs.) Account of author's visit to the Veddá country and observation of Danigala and Hennebedda Veddas, photographing, etc. The arrow-dance was performed for him.
- Mueller (H.)** Nährväter in der chinesischen Literatur. (Z. f. Ethnol., Berlin, 1909, xli, 266-270, 2 fgs.) Cites from Chinese literature 3 cases (2 from the *Sheng-yi* of the Emperor K'ang-hi, d. 1723, the last edition of which appeared in 1856, essentially the issue of 1728) of children represented as being suckled by men. The first two cases are attributed to the time of Li-shan (221-206 B. C.) and that of the T'ang dynasty (618-907). The act is characterized by the Chinese as praiseworthy.
- Müller (W. M.)** The Semitic god of Tahpanhes. (Open Ct., Chicago, 1909, xxiii, 1-5, 1 pl.) Treats of the limestone stele found at Tell Defeneh (Biblical Tahpanhes) in the extreme N. E. of the Delta. The worshipping scene (late Babylonian style, 6th century B. C.) depicted is thought by Prof. M. to contain "an ancient relief of Jahveh." Its existence would illustrate "the great freedom of earlier Egyptian Judaism."
- Münsterberg (O.)** Influences occidentales dans l'art de l'Extrême-Orient. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, ii, 27-36, 109-116, 21 pl.) Contains practically the same facts as the article *Über den Einfluss Westasiens auf ostasiatischen Kunst vor christlicher Zeit* (1908), noticed in the *American Anthropologist*, 1908, N. S., x, 691.
- Myres (J. L.)** Excavations at Tell Halaf, in northern Mesopotamia. (Ann. Arch. and Anthropol., Liverpool, 1909, ii, 139-144, 1 fg.) Résumés the data in M. von Oppenheim's *Der Tell Halaf, und die verschleierte Götter* (Leipzig, 1908).
- Naganuma (K.)** Philology of shell-names from ancient manuscripts. (Conchol. Mag., Kyoto, Japan, 1909, iii, Jap. Ed., 23-25, 58-62.) List of names with etymologies, etc.
- Nestle (E.)** Das Vlies des Gideon. (A. f. Religsw., Lpzg., 1909, xii, 154-156.) Discusses the test of the "fleece of Gideon" and its interpretation. The Hebrew word rendered "fleece" signifies "cut, shorn," used of wool and also of grass ("fleece," "mown grass"), and the verbal identity may have affected the association of ideas.
- Notes and scenes from Korea.** (Nat. Geogr. Mag., Wash., 1908, xix, 498-508, 2 fgs., 9 pl.) The illustrations treat of carriers, shrines, fish-image in Buddhist monastery, wishing-stone in temple, symbolic stone carving, school-boys, "devil house," "gallery of names," Korean types.
- O'Brien (A. J.)** Female infanticide in the Punjab. (Folk-Lore, Lond., 1908, xix, 261-275.) Discusses causes (necessity for marriage and its impossibility owing to social conditions, etc., castes, royal relationship, imitation of higher by lower classes, etc.), recent improvements, irregularity of hypergamy and re-marriage of widows forbidden, as a by-product.
- Old mines and mills in India.** (Nat. Geogr. Mag., Wash., 1909, xx, 489-490, 2 fgs.) Notes on old gold workings near Gadug, 300 miles S. E. of Bombay, said by some to date back 2,000 years, and to have been idle for at least 400 years. The ore was ground by hand in "cups" in bed rock.
- D'Ollone's weitere Mitteilungen über die Lolo und Miautse.** (Globus, Brnschw., 1908, xciii, 319-321.) Résumés account of visit of d'Ollone to Lolo and Miautse from article in *La Géographie* (Paris) for March,

1908. D'Ollone obtained several Lolo "books," and other material of a linguistic and historical nature. The Lolo movement has been from E. to W., not from W. to E. The written characters of the Miautse are said to be related to the old Chinese characters, used since 300 B. C., for heraldic inscriptions only.
- Osgood** (P. E.) The temple of Solomon. (Open Court, Chicago, 1909, XXIII, 449-468, 526-549, 15 figs.) Two first sections of "a deductive study of Semitic culture." Based on pictured relics and "the few actual ruin-fragments."
- P.** Die Jenessei-Ostjaken. (Globus, Brnschw., 1908, XCIII, 94.) Résumés briefly report of W. J. Anutchin, head of the expedition 1905-1907 to the Turuchan region of Siberia, on the Ostiaks of the Yenessei, who are more and more taking on Russian language, customs, religion. In a number of respects (dwellings, art, etc.) their conditions are still primitive. The "chiefs" are chosen for 3 years, and important questions are decided in meetings in which women take part.
- Pantoussoff** (N.) Le temple chinois "Bei-iun-djuan" dans la passe d'Ak-Su, province d'Ili. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 398-403, 2 pl.) Describes a Chinese temple in a cavern in the pass of Ak-Su, its chapels, idols, etc. It is a place of pilgrimage.
- Paterson** (A. M.) and **Broad** (W. H.) Human skulls from Asia Minor. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 91-95.) Describes briefly with chief measurements four more or less imperfect skulls (3 adult male, one child 14-15 years) found in the ancient mercury mines at Sisma, in Asia Minor, together with stone hammers of diabase and flint arrow and spear heads,—in one ancient cutting the skeletons of nearly 50 entombed miners were found. Date and race are quite uncertain.
- Patkanoff** (K. P.) Some words on the Trans-Caucasian Gypsies.—Bošà and Karači. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 229-257.) First section of article treating of the Bošà and Karači Gypsies of Tiflis (Bakín, Erivan, etc., a total of some 3,000), their appellation, character and mode of life, language (pp. 245-257,—46 phrases of Bošà, numerals, grammatical notes, vocabulary of 238 words). Translated by D. F. de L. Ranking from P.'s monograph on the Gypsies, published at St Petersburg, 1887.
- Petrie** (W. M. F.) The peoples of the Persian empire. (Man, Lond., 1908, VIII, 129-130, 1 pl.) Notes on the pottery-heads representative of the foreign settlement in ancient Memphis (under Persian rule); "Turanian" corresponding to similar stone heads (ca. 3000 B. C.) found in Mesopotamia; Persian; Scythian; Tibetan Mongolian; Aryan Indian, etc.—the first remains of Indians known on the Mediterranean. The excavations about the temple of Merenptah (the Proteus of Herodotus) were begun in the spring of 1908.
- Proctor** (H.) Symbolism of the Hebrew alphabet. (Amer. Antiq., Salem, Mass., 1909, XXXI, 16-18.) Treats of meanings of letters, after the curious ideas of Rev. R. Williams, of Jamaica, who published, a century ago, a book entitled *A Systematic View of the Revealed Wisdom of the Word of God*, deducing the Gospel from the arrangement of the Hebrew alphabet.
- R.** Die Steinzeit auf Ceylon. (Globus, Brnschw., 1908, XCIV, 304.) Résumés briefly Dr P. and Dr F. Sarasin's *Die Steinzeit auf Ceylon* (1908). The Nilgala cave remains indicate prehistoric stone-age Veddas, ancestors of those of to-day, but of a more primitive type.
- Rao** (H.) The Kasubas, a forest tribe of the Nilgiris. (Anthropos, Wien, 1909, IV, 178-181.) Treats of name, septs and totems (cobra, silver, earth, etc.), marriage and wedding, divorce, cremation of dead. The Kasubas here studied live in the forests and coffee-clearings at the northern foot of the Nilgiris. They are found also in the contiguous parts of Mysore.
- Reinach** (A. J.) La lutte de Jahvé avec Jacob et avec Moïse et l'origine de la circoncision. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 338-362.) Discusses the wrestling of Jacob and the angel (Jahveh) and

the contest of Moses and Jahveh. Seized in the genital region, the god lets the human being go, blesses him and declares him his son. By this act of craft an alliance is effected. According to R., the ritual and social explanation of circumcision, as of prostitution of the religious sort, is found in its character as a sign, mark, or bond of alliance.

**Röck (F.)** *Ethnographische Parallelen zum malaiischen Geisterschiffchen, der "Antuprau."* (Globus, Brnschw., 1909, xcv, 239-240.) Cites parallels for the Malay symbolic use of the "spirit-canoe" (*antu prau*) from Japan (straw-boat set adrift on water), Babylonia (conjunction-text against demon Labartu mentions preparation of votive boat), India (conjunction-song in 7th book of Rig-Veda), etc.

**Rose (H. A.)** On caste in India. (Man, Lond., 1908, viii, 98-103.) Criticises the statements in the chapters on "Ethnology and Caste," and "Religions" by Risley and Crooke in the first volume of the new edition of the *Imperial Gazetteer of India*. According to Rose "a caste is essentially a sociological group (but not a unit), while a tribe is a natural growth from a definite ethnical seed (with, it may be, affiliated elements from other sources)." All the main castes in India are "social groups, often very highly organized, but of heterogeneous origin and not ethnically homogeneous."

**S. (C. G.)** The Sinhalese people and their art. (Nature, Lond., 1909, lxxxix, 39-40, 2 fgs.) Résumés briefly Dr Ananda K. Coomaraswamy's *Medieval Sinhalese Art* (Lond., 1908, pp. xvi, 340, 53 pl.). Sinhalese art "is largely the result of the evolution of an early Indian art, in part sheltered by the geographical position of Ceylon from that Hinduism which overwhelmed it upon the mainland," but the Hindu influence continually made itself felt in post-Asokan and medieval times. That a chapter on the moribund art of Sinhalese embroidery could be written is due to the efforts of Mrs C. herself.

**Saad (L.)** Nach den Ruinen von Arsuf und dem muslimischen Wall-

fahrtort Sidna 'Ali bei Jaffa. (Globus, Brnschw., 1908, xciv, 89-91, 3 fgs.) Brief account of visit to the ruins of Arsuf and the Mohammedan shrine of Sidna 'Ali near Joppa, in June, 1907. Arsuf is the ancient Apollonia, which name was lost before the Crusades. The ruins are now little visible. The shrine of Sidna 'Ali was built of stones from the ruins of Arsuf.

— Die neueren Ausgrabungen in Gezer. (Ibid., 1909, xcv, 171-174, 3 fgs.) Brief account of the recent excavations (1907-1909) carried on at Gezer by Macalister for the Palestine Exploration Fund, as seen during a visit in November, 1908. Gezer was apparently international rather than specifically Hebrew. The cave-dweller period long antedates the Semitic and is at least as early as 3000 B. C. To the period of about 2000 B. C. belong some of the most interesting finds: Water-tunnel, altar, etc. Canaanite, Israelite, and early Christian times are represented in the graves. Evidences of subjection to Egypt for a long time occur.

— Jericho und die dortigen Grabungen der Deutschen Orientgesellschaft. (Ibid., 1909, xcvi, 9-13, 6 fgs.) Account of visit in 1909 and of the excavations made by the German Oriental Society. Three Jerichos at least have existed (Canaanite, Hebrew, Herodian). Among the recent discoveries are part of the outer Canaanite city wall, remains of Canaanite and Israelite houses, etc.

**Scenes from the land** where everybody dresses in white. (Nat. Geogr. Mag., Wash., 1908, xix, 871-877, 6 pl.) These illustrations of Korea from photographs taken by Rev. J. Z. Moore treat of churches, nurse-girls, hay-carriers, ploughing with bulls, weaving, unwinding thread, starching thread, types of natives, etc.

**Scenes in Asia Minor.** (Ibid., 1909, xx, 172-193, map, 17 pl.) These illustrations, from photographs by Mr H. W. Hicks (transportation methods, school-children, sick persons, carpenter-shop, grain-sorting, spinning, Arabian children, tombstone-making, saddlery-making, making shoes and slippers, preparing cotton,

tanning, etc.) are of ethnologic interest.

**Schmidt (W.)** Panbabylonismus und ethnologischer Elementargedanke. (Mitt. d. Anthropol. Ges. in Wien, 1908, xxxviii, 73-91.) Critique of the "Panbabylonism" (the mythology of the whole world is born of the system of sun, moon, star and sky-lore wrought out by the Babylonians 3000 B. C.) theory, begun by Winckler and Jeremias, and represented more or less by Frobenius in his *Im Zeitalter des Sonnengottes* (Berlin, 1904), a sun-myth advocate, and by Sieche in the "panlunarism" of his *Drachenkämpfe* (Berlin, 1907). Father S. holds that "Panbabylonismus" only makes clearer the truth of the theory of "elementary ideas," the development of similar effects from similar conditions. At p. 87 are given some Pleiad myths of the Karesau islanders of German New Guinea.

**Schotter (A.)** Notes ethnographiques sur les tribus du Kouy-tcheou, Chine. II. (Anthropos, Mödling-Wien, 1909, iv, 318-353, 2 pl.) Treats of the different Miao tribes. The Yao or Yao-jen,—history and habitat, laws, writing (doubtful if anything more than shamanistic hieroglyphs and imitations of Chinese symbols), language (brief vocabulary), character ("prudent and timid" according to Chinese chronicles), dress, houses, marriage, funerals, economic condition, feudal régime (monthly taxes), religion, ancient cult of the cross and its origin (possibly exotic); the Pêmiao or "White Miao,"—name, origin, clothing, hunting, dancing, marriage, funeral, religious traditions, language (brief vocabulary), tribal divisions, sub-divisions and related tribes (at p. 349 some words of the language of the Hoa-miao); the Hong-miao,—habitat, name, customs, marriage, moral qualities, language (brief vocabulary), etc.

**Schuchardt (C.)** Ein Stück trojanischer Forschung, in Erinnerung an Abraham Lissauer. (Z. f. Ethnol., Berlin, 1908, xl, 943-950, map.) Discusses the question of the location of the various peoples who came to the help of the Trojans by land,—the tribes on the rivers Ketios, Mysios,

Phrygios, Lykos, etc. This limitation of the area covered is more likely to be near the truth. This area corresponds to the old kingdom of Tantalos.

**Scrivenor (J. B.)** Malay beliefs concerning prehistoric stone implements. (Man, Lond., 1908, viii, 104-106.) Gives views of a Perak Malay concerning certain stone implements known as *batu lintar* or "thunder stones." They are weapons of the *jins*; lightning is caused by the *jins* throwing them; they burst into flames and explode. R. thinks that the idea of "thunderbolts" has been attached to them by Europeans.

**Seligmann (C. G.)** Quartz implements from Ceylon. (Ibid., viii, 113-116, 1 pl., 6 figs.) Treats of quartz implements from various parts of Ceylon, particularly from beneath the floor of a cave in the Henbedda region of the Uva jungle, still used by Veddas, and used some 2000 years ago by the Sinhalese, who probably drove the ancestors of the modern Veddas out of many of the caves in this part of Ceylon. The evidence "indicates a much older and more intimate association between cave-dwelling Veddas and Sinhalese than is usually realized." The quartz-workers were probably Veddas.

**Seligmann's Forschungen über die Veddas.** (Globus, Brnschw., 1908, xciv, 158-159.) Résumés Haddon's account in *Nature* of July 2, 1909, of the investigations of Dr C. G. Seligmann among the Veddas of Ceylon.

**Sinclair (A. T.)** The Oriental Gypsies. (J. Gypsy Lore Soc., Liverpool, 1908, n. s., i, 197-211.) Treats of distribution, wanderings (world-wide), jargons (Gypsy speech not born of secret languages of "Gypsy-like nomad-castes or tribes of India"), occupations (fortune-tellers, story-tellers and disseminators of folk-lore, "go-betweens" for lovers, messengers and spies, makers of domestic utensils, tattooers, horse and cattle dealers, public musicians, singers and dancers, showmen, etc.). Also notes on Gypsies of Turkestan and Afghanistan (Gypsy tongue almost lost), Persia (more real Gypsy words found), Kurds (the Luris are Kurds:



- the Gypsy tongue is not derived from Kurdish), Caucasus (language of Gypsies here purer than in Armenia, but still much corrupted), Syria (Armenian dialect; also a jargon), Egypt (corrupt dialect with fewer real Gypsy words), etc.
- Singh (S. N.)** The Americanization of Oriental women. (So. Wkmn., Hampton, Va., 1909, xxxviii, 91-100, 6 fgs.) Notes on modernizing movements in China (participation of women in Japanese boycott, journalism, etc.), Japan, Siam, Burma, India, Persia, etc.
- To-day in Burma. (Ibid., 283-293, 353-359, 5 fgs.) Treats of the city of Rangoon, use of elephants, position of woman, relation and status of sexes, social life, religion and festivals, village life, Buddhistic temples and monasteries, nat-worship, court-life, rice-cultivation, industries, etc. According to S., "in Burma a hybrid civilization is rapidly developing which has weeded out non-essentials from the Oriental and Occidental civilizations and welded together their beneficent essentials."
- The white man's repression of India. (Ibid., 1908, xxxvii, 539-547, 6 fgs.) General argument that India has been drained and impoverished. Bodies and minds have both been emasculated.
- India at the parting of the ways. (Ibid., 593-600, 7 fgs.) Treats of the "awakening of India," the foundation-laying for India's evolution, the spirit of discontent preceding the desire for progress, the educational propaganda, etc.
- Stein (A. M.)** Geographische und archäologische Forschungsreisen in Zentralasien. (Mitt. d. K.-k. Geogr. Ges. in Wien, 1909, LII, 289-324, 4 pl., 8 fgs.) Account of expedition of 1906-1908 in Central Asia. Notes on ruins of Khadalik (finds of MSS. in Sanskrit, Chinese and Khotanese), in desert N. W. of Niya (MSS. tablets, wood-carvings in Greco-Buddhistic style, etc.), temple-ruins of Miran, ruins of Tun-huang (MSS., silk and linen paintings, votive gifts, etc.), ruins near Chiao-tzu (Buddhist cave-temples), etc.
- de St. Elie (A. M.)** Aventures d'un voyage en 1861 dans le Yémen. (Anthropos, Mödling-Wien, 1909, IV, 416-441.) Account of voyage in 1861 from Aden to Sanâa (sheik, people, etc.), Mareb (city of the Queen of Sheba), etc., by a merchant of Bagdad.
- Tafel (A.)** Meine mehrjährige Reise im chinesischen Reiche. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 118-122, 2 fgs.) Notes on the physical characters of the eastern Tibetans (no division into Tanguts and Tibetans is justifiable, the people from Kukunor to the Himalayas being one; the type is cruder than the Chinese, owing to the harsher climate perhaps; differences between the Chinese and Tibetans somatically are noted), religion, burial customs (pp. 118-121), etc. Contrasts in ideas, customs, etc., to the Chinese are noted.
- Volland (—)** Beiträge zur Ethnographie der Bewohner von Armenien und Kurdistan. (Arch. f. Anthrop., Brnschw., 1908, N. F. VIII, 183-196.) Gives original texts, German translations, and music of Kurdish, Turkish and Armenian dance-songs, love-songs, war-songs, religious songs, patriotic songs, etc., with some discussion of Oriental folk-music.
- Vollers (K.)** Chidher. (A. f. Religsw., Lpzg., 1909, XII, 234-284.) Treats of the literature and folk-lore concerning Chider or Chiser, a complicated figure, a product of Islamic syncretism, and one of the most remarkable phenomena in all the history of religion,—based on the account in the Koran (18, 59-81). In the Koran tale Jewish and Babylonian elements were already present. The mingling with heathen, Christian and Hellenic ideas took place in Syria and Palestine. Buddhistic influences came later. Chidher (Chadir) may be nothing more than the Arabic transference of the Sumerian Tamûzu, which explains its interpretation as "green," "fresh," "fertile."
- Von der Expedition** des Oberstleutnants Koslow in die Mongolei. (Globus, Brnschw., 1909, xcv, 319-321.) Based on letters of Ivanoff, a member of the Kosloff expedition to Mongolia (1907-1909). The island of Koissu in L. Kukunor was first visited by Europeans in connection

with this expedition in Sept., 1908, —it is inhabited only by a few monks. At Luza a Tangut prince was met. The monastery of Labrang is much visited by pilgrims.

**Weissenberg** (S.) *Die jemenitischen Juden.* (Z. f. Ethnol., Berlin, 1909, XLI, 309-327, 4 fgs.) Gives results of measurements (height, finger-reach, head, face, nose, color) of 50 men and 14 women from the Jemen Jews of Jaffa and Jerusalem, also partial measurements (stature, head length and breadth) of 28 other men of the same stock. The Jemen Jews differ from the usual Jewish type of Europe (S. Russian) in having small head-circumference and narrower head (index men 74.3, women 76.7 as compared with 82.5 and 82.4 respectively for the S. Russian), stature (Jemen males 1594, S. Russian 1651 mm.), etc. Noteworthy is the complete absence of light hair and blue eyes among the Jemen Jews (10% blondes among European). W. asks if the Jemen Jews, possessing so many genuine Semitic traits, are not true descendants of the old Hebrews,—against Luschan's view that the latter were a mixture of Semites, Hittites and Amorites. In the beginning of the 6th century A. D. there was an independent Jewish-Himyaritic kingdom in Jemen. The language of the Jemen Jews is more Ashkenasic than Sephardic.

**White** (G. E.) *Turks praying for rain.* (Folk-Lore, Lond., 1908, XIX, 308-312.) Gives account of sacrificial rain-ceremony in a Shia village. Sometimes there is a combination of horseplay with a pathetic appeal to the mercy of God.

**Winternitz** (M.) D. H. Müller's Beiträge zur süd-arabischen Volkskunde. (Globus, Brnschw., 1908, XCIII, 78-80.) Notes on the folk-lore material in D. H. Müller's *Die Mehri- und Soqotrisprache. III. Shauri-Texte* (Wien, 1907). Among these tales are two new versions of the "Portia legend," which belong with the Pecorone form of the story. They contain many data as to folk thought, life, customs, etc. (demons; witchcraft; stone-boiling; love of animals; family and sexual life).

**Wright** (A. R.) South Indian folk-

lore. (Folk-Lore, Lond., 1908, XIX, 474-475.) Cites items concerning pilgrims, offerings, silver charms, harvest festival with buffalo-races, sympathetic magic, bamboo tassels, etc., from Madras Government Reports.

**Wylie** (A.) Inscription of the Nestorian monument. (Open Ct., Chicago, 1909, XXIII, 35-44.) English translation with a few explanatory notes. The original Chinese text is given on pages 28-38. The English version is reproduced from Dr S. W. Williams's *The Middle Kingdom*. See also pp. 45-48.

**Zaborowski** (G.) Découverte d'une langue aryenne prétendue primitive dans le Turkestan oriental. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 709-712.) Treats of Tokarian, an extinct Aryan tongue, more nearly related to the *kentum* languages of W. Europe than to the *satem* group by which it was surrounded. It belonged in the Tokar region of southern East Turkestan, and was discovered from Mss., etc., by Drs Sieg and Siegling,—an account is given by Dr Pischel in the Proceedings of the Berlin Academy of Sciences and by Dr F. Kluge, on which Z.'s article is based. It is not the *mother*-Aryan speech, as Kluge seems inclined to hold.

#### INDONESIA, AUSTRALASIA, POLYNESIA

**Archambault** (M.) Note sur la faculté de saisir les ressemblances fortuites, montrée par les indigènes néo-calédoniens. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 91-92.) Calls attention to the marked faculty of the natives of New Caledonia for seizing resemblances between rocks or pieces of rocks, stones, etc., and birds, reptiles, fish, insects, mollusks, crustaceae, fruits, vegetables, etc. Such stones are used as fetishes, and the shamans often retouch them to make the likeness more striking. See Hervé (G.).

— Sur les chances de durée de la race canaque. (Bull. Soc. d'Anthrop. de Paris, v<sup>e</sup> s., IX, 1908, 492-502.) Discusses the survival-possibilities of the Kanakas of New Caledonia: Past history (first inhabitants of the archi-

pelago, bad hygienic conditions, sort of Malthusianism; physical effect of race-mixture, *métissage*; action of officials and settlers, effect of European culture, effect of missions, schools, etc.). The *métis* seem generally well-built and intelligent, and marriages are fertile. Change from native to European food tends toward refinement of the race. Hygiene and the school are the two chief factors that can prolong the existence of the Kanakas. A certain amount of self-government is also necessary.

**Barbour** (T.) Notes on a zoological collecting trip to Dutch New Guinea. (Nat. Geogr. Mag., Wash., 1908, xix, 469-484, 3 fgs., 10 pl., map.) Contains notes on natives (use of tobacco, houses, weapons, canoes, etc.). The illustrations treat of Papuan types of Dorey, etc., children, canoes, Jobi women, Wiak men, etc.

— Further notes on Dutch New Guinea. (Ibid., 527-545, 4 fgs., 13 pl.) Treats of the houses of Djamna and the villages in Humboldt bay, the *karriwarri* ("temples," "bachelor houses"), disposal of dead, agriculture, food, etc. The illustrations treat of Papuan types, "temples," trading, ferrying, village street, archer, etc.

**Barton** (F. R.) Note on stone pestles from British New Guinea. (Man, Lond., 1908, viii, 1-2, 1 pl., 1 fg.) Brief description of three stone pestles (one from the Yodda valley and two from Cape Nelson). The handle of one is carved in the form of a bird. The other two were regarded by the natives who found them as charms and they had "covered them with the customary network." The three pestles are now in the British Museum.

**Bean** (R. B.) Filipino ears. A classification of ear-types. (Philip. J. of Sci., Manila, 1909, iv, 27-53, 19 fgs., 10 pl.) Gives results of observation of ears of 942 adult male Filipinos; another group of 891; a third group of 578 pedestrians and 415 riders in street cars and carriages, 993 in all; also 63 prisoners at Bilibilid and 547 Chinese. Four types are established as characterizing the Filipino, and four others are not uncommon. Of these "6 are European and 2 are

not (Negroid and Malay)." It would appear that aurally "the Filipinos of Manila and vicinity are more European than otherwise." This, Dr B. says, "is due to the impregnation of the primary inhabitants of the Philippines by Mongolian and early European, as well as later European (Spanish) peoples." Among the pedestrians the Negroid and Malay ears predominated. The ears of the Bilibilid prisoners are not so "European" as those of other Filipinos, except in the case of the Moros. Chinese and prehistoric Europeans have influenced Filipino ear-forms. Ear-type is to some extent independent of pigmentation. The Negroid, Malay, "B. B. B.," Igorot, Alpine, "Cro-Magnon," Iberian (*a* and *b*), Northern ears are discussed as found among Filipinos. An odd, perhaps pathological, type is noted on p. 41. The Filipinos have a greater percentage than the Chinese of "B. B. B.," Igorot, Malay and Cro-Magnon ears, and less of Negroid, Alpine, Iberian *b*, Northern. Of Iberian *a* each has about an equal number.

— The Benguet Igorots. A somatologic study of the live folk of Benguet and Lepanto-Bontoc. (Ibid., Manila, 1908, iii, 413-472, 13 fgs., 8 pl.) Gives results of measurements (stature, heights of ear, chin, sternum, umbilicus, pubis, acromion, elbow, wrist, tip of middle finger, trochanter, knee; breadth of shoulder, hip, thigh, pelvis) of 104 adult (16 + years male, 10 adult female and 30 boy (5-15 years) Igorots from Lepanto-Bontoc, mountains of western Benguet, Agno River valley, Baguio, etc. The average height, for males, is 1540 mm., for females 1467; the cephalic indexes of the 104 males varied from 63 to 75 and 41 were dolichocephalic 43 mesocephalic and 18 brachycephalic, the average index being 78. According to Dr B., "the ear of the Igorot is a most typical feature and a true racial character"; and it is not like the ear of the anthropoid apes nor like that of any other primitive people,—it is rather "a European one, and characteristic of the finer types of Europeans." In general physical characters the tall

Igorot is most like, the small Igorot least like, a white man,—“an average individual Igorot resembles in form the woman of Europe, and represents a protomorph [Stratz] of the nature folk.” These types, at least, exist among the Igorots (Europe, Negrito, intermediate).

**Berkusky** (H.) *Zur Anthropogeographie und Wirtschaftsgeographie der Philippinen.* (Mitt. d. K.-K. Geogr. Ges. in Wien, 1909, LII, 325-394, 3 maps.) Treats of the number and distribution of the native peoples, material culture (agriculture, fishing, mining, trade and commerce, industries, houses and villages), intellectual, social and political culture, etc. B. recognizes the Negrito, “Indonesian,” and “Mongoloid-Malay” types. He takes an optimistic view of the future of Filipinos as a race.

**Best** (E.) Personification of the nature powers as observed in the myths and folk-lore of the natives of New Zealand. (Amer. Antiq., Salem, Mass., 1909, xxx, 267-270.) Treats of the mythology and folk-lore of earth and sky (*papa* and *rangi*) and their offspring; the sun and his son; the personifications of the rainbow, water, the sun, stars, spirits, etc.

**Blackman** (L. G.) The Pacific: the most explored and least known region of the globe. (Nat. Geogr. Mag., Wash., 1908, XIX, 546-563, 2 fgs., 9 pl., map.) Contains a few notes on Papuans, Micronesians, Malayo-Polynesians. The illustrations treat of village scenes, types of men and women from Fiji, Caroline Is., Gilbert Is., Ellice group, Tonga, native child, Low Archipelago, chief's house, Tonga.

**Bley** (—) *Prähistorische Steingeräte aus Baining, Neupommern.* (Anthropos, Mödling-Wien, 1909, IV, 525, 1 fg.) Notes on prehistoric stone mortars and pestles from the Baining mountains in New Pomerania. The Baining speech is Papuan.

**Bobbitt** (J. F.) The growth of Philippine children. (Pedag. Sem., Worcester, Mass., 1909, XVI, 3-34.) Thesis for Ph.D. at Clark University. Author, formerly instructor in Philippine Normal School, gives with numerous curves and tables results of

measurements (height, finger-reach, sitting height, weight, vital capacity, strength of grip) of 1,180 boys and 438 girls between 5 and 21 years of age, in the various Manila schools (chiefly Tagalog, Pampango, Pangasinan, Ilocano, but “representing about all the Christian provinces”). According to B., “Philippine children show the three marked stages of development (steady growth of childhood, accelerated growth of puberty, diminishing post-pubertal growth) between the ages of 6 and 20 as do children of European descent; and the periods appear to be synchronous for the two races”; Philippine girls on an average appear to be about equal to Philippine boys at all ages before 14, and anatomically they are superior between 11 or 12 and 14 or 15, but functionally weaker,—at 13 most girls are post-pubescent, most boys pre-pubescent. Philippine children show parallel growth with American up to 15.

**von Bülow** (W.) *Beobachtungen aus Samoa zur Frage des Einflusses des Mondes auf terrestrische Verhältnisse.* (Globus, Brnschw., 1908, XCIII, 249-254, 1 fg.) Contains some items of Samoan folk-lore relating to the moon, some names of fishes, plants, etc.

— *Naturgeschichtliche Notizen und Beobachtungen aus Samoa.* (Ibid., 277-280.) Natural history notes on the *laumei* or Samoan tortoises, and ideas of the natives concerning this creature.

— *Notizen zur Ethnographie, Anthropologie und Urgeschichte der Malayo-Polynesier.* (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 152-166.) Notes on Polynesian prehistory (Polynesian is a composite stock; the Malayo-Polynesians migrated from India over the great islands of Indonesia to Viti and Samoa, whence they spread over the Pacific,—Viti was already inhabited by Melanesians,—some of the N. and W. islands were however peopled by back-migration; linguistic unity of the stock); Samoan anthropology (physical characteristics; skull form uncertain, doubtless mixture); burial customs of Samoans (mourning, *cantations*, scarification, hair-cutting.

graves, death-feast, preparation of corpse, death-feast of individual while living, ancestor-worship, etc.). Von B. sees in former astronomical knowledge and in the lost art of stone carving "a further proof of the influence of Babylonian-Assyrian culture."

**Carus** (P.) Indonesian legend of Nabi Isa. (Open Court, Chicago, 1908, xxii, 499-502.) As "a stray Christian echo among non-Christian people, C. gives an English translation of "A legend of Nabi Isa" from Bezemer's *Volksdichtung aus Indonesien* (Hague, 1904). It is "a story of the prophet Jesus retold in the style of the Buddhist Jatakas, which has reached the island of Java not through Europeans but through natives."

**Chamberlain** (A. F.) Activities of children among primitive peoples. I. (Pedag. Sem., Worcester, Mass., 1909, xvi, 252-255.) Cites 15 items relating to the activities of children (betel-chewing, carrying, dancing, driving boars in hunt, education of youths in "temple," fishing, gardening, grinding and polishing stone implements, lime-making, navigation, plays and games, preparing twine for nets, scarring by fire, shooting, tobacco using) among certain Papuan tribes of Dutch New Guinea, as described in Dr G. A. J. van der Sande's *Nova Guinea* (1907). See *Amer. Anthropol.*, 1908, n. s., x, 298.

— and **Hartland** (E. S.) A Macassar version of Cinderella. (Folk-Lore, Lond., 1908, xix, 230-234.) Gives English translation with comparative notes of a version from the Macassars of southern Celebes, published in T. J. Bezemer's *Volksdichtung aus Indonesien* (Haag, 1904).

**Cole** (F. C.) The Tinggian. (Philipp. J. Sci., Manila, 1908, iii, 197-213, 9 pl.) Treats of habitat, physique ("almost perfect"), dress, houses (also "spirit houses"), rice-culture, government (old men ruling class of village), religion (Kadaklan and his wife Agemem, powerful spirits; spirits not feared much in waking hours; spirit-lore, "magic"), birth and marriage customs (pp. 206-209), funerals (elaborate ceremonies for adults). The Tinggian are "primi-

tive Ilokanos." The illustrations treat of native types, industries, houses, family and village scene, mediums and spirits.

**Die Selenka-Expedition nach Trinil.** (Globus, Brnschw., 1908, xciii, 58-60.) Résumés, from Javanese and Dutch papers, the results of the Selenka expedition in 1907 to Trinil, the locality of the famous *Pithecanthropus* of Dubois. Among the numerous animal remains found are many marrow-bones showing marks of having been artificially broken; also fragments of bone and ivory possibly used as tools. According to Dr Carthaus the *Pithecanthropus* is no older than man and cannot be "the missing link."

**Edge-Partington** (J.) Maori burial chests, atamira or tupa-pakau. (Man, Lond., 1909, ix, 36-37, 5 figs.) Notes on specimens in the collection of Mr A. Turnbull of Wellington, N. Z.,—no specimens are in Gt. Britain, but the Dominion Museum, Wellington, the Auckland and Melbourne Museums possess some of the rare carved wooden chests,—the bird-like carvings are peculiar.

— Maori forgeries. (Ibid., 31.) Brief note calling attention to the "great number of extremely well-made forged greenstone Maori 'antiquities' in circulation in New Zealand." Some years ago there was a clever German forger of *tikis* and *meris*.

**Egidi** (V. M.) Casa e villaggio, sotto-tribù e tribù dei Kuni, Nuova Guinea inglese. (Anthropos, Mödling-Wien, 1909, iv, 387-404, 2 pl., 3 figs.) Treats of the form and construction of the hut or *tsimia* of the Kuni of British New Guinea, the different sorts of huts (7 kinds), the village and its social organization (family-lists), the foundation of a new village, list of subtribes, statistics of the Kuni. During the first years of marriage children are not permitted; the dwelling-house, or *luma* is the woman's realm.

**Elbert** (J.) Über prähistorische Funde aus den Kendengschichten Ostjawas. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 126-130.) Gives results of author's investigations in 1908 in the Kendeng strata

(*Pithecanthropus* area) of eastern Java and the finds there made: Animal bones at Tegoean, undoubtedly the remains of "meals" of primitive man, fire-places (hearth), fragments of pottery, flint arrow point or borer, etc. The geological conditions are discussed. The "stations" of Matar (in Padangan) and Pandea are also described, likewise the finds of pottery, bronze objects, etc., at Kalangan, Ngrepet, etc. The "station" of Tegoean E. regards as middle-diluvial.

— *Prähistorische Funde aus den Kendengschichten Ostjavas.* (Ibid., 1909, XL, 33-34.) Gives some additional data. Author abandons theory of hearth at Tegoean, but maintains evidence of pottery, etc.

**Erdland (A.)** *Die Stellung der Frauen in den Häuptlingsfamilien der Marshallinseln.* (Anthropos, Wien, 1909, IV, 106-112.) Treats of the position of women in the chiefs' families of the Marshall Is. (principal and subordinate wives, etc.), with notes on ceremonies connected with childbirth, menstruation, puberty, etc. The genealogical tree of the chiefs' families of the Ralik group is given.

**Finsch (O.)** *Ein Plankenboot von Buka (Deutsche Salomoninseln) im städtischen Museum in Braunschweig.* (Globus, Brnschw., 1909, xcv, 375-380, 110 figs.) Describes a *mon* or plank-boat (with measurements, etc.) from Buka in the Solomon Is., its construction, decoration, etc., the implements used in making it.

**Fischer (H. W.)** *Iets over de wapens uit de Mentawai-Verzameling.* (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 132-136, 8 figs.) Treats of daggers, shields, arrows, ornamentation of weapons, etc., of the Mentawai islanders, from specimens in the Rijks Ethnographisch Museum.

— *Een "rammelaar" als hulpmiddel bij de vischvangst.* (Ibid., 178.) Note on the use of a peculiar means of attracting fish to be caught, in various regions of Indonesia, New Guinea, etc.

**Frazer (J. G.)** *The Australian marriage law.* (Man, Lond., 1908, VIII, 21-22.) Points out that as early as 1882 Dr A. W. Howitt had suggested that the primary division into two

classes "was intended to prevent brother and sister marriage in the commune," while the secondary divisions into subclasses were intended "to prevent the possibility of intermarriage between parents (own and tribal) and children." This according to F. is "the truth about the origin of exogamy in Australia."

**Geisler (B.)** *Die Kampfschilde der Jabim auf Deutsch Neu-Guinea.* (Globus, Brnschw., 1908, xciv, 126-128, 3 figs.) Describes the making and ornamentation of the war-shields of wood, of the Jabim, a Papuan people of German New Guinea. The ornamentation is done later at leisure. The old shields were carved and ornamented with stone implements alone,—iron is now in use, making the process of manufacture briefer.

**van Gennep (A.)** *Questions australiennes.* II. (Man, Lond., 1908, VIII, 37-41.) M. van G. points out how his theories are confirmed in the recent monograph of Strehlow and Leonhardi, *Die Aranda- und Loritja-Stämme in Zentral-Australien* (Frankfort, 1907).

**Goodman (M.)** *A reconnaissance from Davao, Mindanao, over the divide of the Sahug river to Butuan, etc.* Narrative of the expedition. (Philip. J. Sci., Manila, 1908, III, 501-511, 2 pl.) Contains a few notes on the Manobos, Mandayas, Manguanas, Ibabaos, Agunitanos, etc.

**Grabowsky (F.)** *Der Reisbau bei den Dajaken Südost-Borneos.* (Globus, Brnschw., 1908, xciii, 101-105, 1 fig.) Describes rice-culture among the Dayaks of S. E. Borneo: Preparation of ground, interrogations of air-spirits and water-god, dreams and other omens, obtaining rice-seed, bad-omens that cause abandonment of rice-field, planting of field, offerings to spirits, observation-hut and scare-crows, gathering of first "ears," rice-harvest, varieties of rice (Dayaks know more than 40), storing rice and magic ceremonies connected therewith, hulling and cooking, etc.

**Graebner (F.)** *Die melanesische Bogenkultur und ihre Verwandten.* (Anthropos, Mödling-Wien, 1909, IV, 726-780, 2 maps.) First part of a

- detailed consideration of the Melanesian bow-culture and its connections with other cultures of the South Pacific, etc. The chronological order of these cultures is: Old Australian (few remains in Polynesia and Melanesia), totem-culture, matriarchal two-class system culture, Melanesian bow-culture, Polynesian culture.
- Hagen (K.)** Sammlung von Zaubegeräten und Amuletten der Batak. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1908, xxxix, 134.) To appear later in the *Archiv für Anthropologie*.
- Hazen (G. A. J.)** Eine Metalltrommel aus Java. (Int. Arch. f. Ethnogr., Leiden, 1909, xix, 82-85, 3 fgs., 4 pl.) Describes a metal drum found in 1905, while working a *huma* or dry rice-field in the region of the kampung Babakan, district of Tjiputri, Tjandur, Java, now in the Museum of the Batavia Society of Arts and Sciences.
- Howitt (A. W.)** A message to anthropologists. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, i, 481-482.) Calls attention to the need of "using the utmost caution in accepting as primitive rules the present marriage customs of the majority of Australian tribes,"—in many cases no competent natives now survive. Some statements of R. H. Mathews are also called into question.
- von Hügel (A.)** Decorated maces from the Solomon islands. (Man, Lond., 1908, viii, 33-34, 1 pl., 2 fgs.) Describes and figures two maces with stone heads (human) and with the shafts encrusted with pearl shell, now in the Cambridge University Museum. One other is in the British Museum, two are in the Godeffroy Museum, Dresden, and two in the University Museum, Sydney, Australia.
- v. Huth (G.) und Girschner (M.)** Sagen, Gesänge und Märchen aus Ponapé. (Globus, Brnswgw., 1909, xcv, 235-239.) Gives German text, with some explanatory notes, of 10 tales and legends (the conch, and fear of thunder; how Lioméjilan was bewitched by a female demon or *liët*; how the wave-goddess, Limokonkon sought to seize a woman; the swimming-race between the *tak*-fish and the crab; the spirit-canoe; the discovery of Ponapé; the woman who was brought by doves and taken away again; infidelity punished; song of two boys whom a ghost meets), etc.
- Joyce (T. A.)** Note on a native chart from the Marshall islands in the British Museum. (Man, Lond., 1908, viii, 146-149, 3 fgs.) Describes chart (framework of sticks, to which are fastened small shells, which represent definite islands), known as *rebbelib*, showing both of the two chains of islands (Ralik and Ratak) of which the Marshall group is composed,—30 islands have been identified as marked by the shells.
- Juynboll (H. H.)** Indonesien. (A. f. Religsw., Lpzg., 1909, xii, 126-144.) Critical reviews and résumés of literature of 1906-1907 relating to Indonesian religions, mythologies, etc. The most important book of the year is A. C. Kruyt's *Het Animisme in den Indischen Archipel* (the author of which spent 12 years as a missionary in Central Celebes, besides having an acquaintance with South Borneo, part of Sumatra, the Nias Is., etc. Kruyt differs in several points from Wilken, e. g., origin of fasting, widow-sacrifice.) Schadee's monograph on the religion of the Dayaks of Landak and Tajan, in the *Bijdr. v. h. Kon. Inst. v. T., L. en Volkenk.* (1906-1907) is important; also Nyuak's study of the religious rites and customs of the Sarawak Dayaks, in *Anthropos* (1906).
- Kleiweg de Zwaan (J. P.)** Die anthropologischen Ergebnisse der Sumatra-Reise des Herrn A. Maass. (Z. f. Ethnol., Berlin, 1909, xli, 167-180, 14 fgs.) After briefly discussing the numeral theories as to the racial origin of the Malays, etc. (from Marsden to Fritsch and Hagen), Dr K. gives a general description of the physical characters of the natives of Central Sumatra, based on the measurements and observations of 570 men and 57 plaster casts of heads,—no women could be measured. Color of skin (mostly between 18 and 25 of Luschán's scale), color of eyes (no absolutely black eyes; iris between 2 and 3 of Martin's table in

439 cases), color of hair (brown shade, never really the "raven black" of so many investigators), hairiness (slight on body except in genital region, probably racial character), fine and gross types of face, etc. (the former in higher-class Malays, the Pengulu, officials in the Dutch service, etc.) "Mongolian fold" (in about  $\frac{1}{4}$  of the cases), prognathism (generally present; absent from 77 men), feet (large in proportion to hands; space between large and second toes great; inward inclination of three outer toes), stature (average of men over 20 years 1755 mm., finger-reach 1.835 mm., trunk 45.2), cephalic index (average 82), etc. In general the natives of the coast highland show a taller (also longer-faced) and slenderer type than those of the interior, the result, perhaps, of better nutrition, higher culture, etc.

**Kraemer (A.)** Ornamentik und Mythologie von Pelau. (Korr.-Bl. d. D. Ges. f. Anthrop., 1908, xxxix, 116-118.) Based on visit of several months to the Pelau Is. in 1907. Treats of ornamental art ("picture-stories" or "grammatologies,"—ornamentation of *bai* or men's house; fish-bladder *motif*, *tridacna* shell-fish ornament, figures of man, the *delarók* bird), the peculiar money of Pelau, *hetairism* of the *bai*, creation-legend, etc. K. and Mrs K. studied more than 100 of the 150 *bai* in Pelau, more or less in detail.

Vuvulu und Aua, Maty- und Durour-Insel. (Globus, Brnschw., 1908, xciii, 254-257, 1 fg.) Résumé and critique of Dr P. Hambruch's *Wuvulu und Aua* (Hamburg, 1908). At p. 255 are given a number of native plant-names (Vuvulu, Luf, Samoa) and some notes on the language; p. 256, names of boat and parts. The people of Vuvulu and Aua show two types, a fine (Malayo-Micronesian) and a grosser (Melanesian), the Micronesian predominating.

**Lang (A.)** Linked totems. (Man, Lond., 1909, ix, 3-4.) Treats of S. E. British New Guinea totemism as reported by Seligmann,—here "society is organized on a hitherto unheard of basis." This is compared

with Fiji. In this part of New Guinea, "every individual of a particular clan has the same linked totems," 4 in all, if the clan has 4." Female descent prevails and the clan is exogamous. See Seligmann (C. G.).

— Mr Gason and Dieri totemism. (Ibid., 52-53.) Points out an error of Mr S. Gason regarding the taking of totems by sons from fathers and by daughters from mothers. The statement was adopted by Frazer. **Lawrence (A. E.)** A Milano tale, Sarawak. (Folk-Lore, Lond., 1909, xx, 83-85.) English text only.

**Leenhardt (M.)** Note sur quelques pierres-figures rapportées de Nouvelle-Calédonie. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 292-295, 7 fgs.) Treats of "yam stones," "taro stones," "rain-stones," "spear-stones," phallic stones, and other natural stones in which the Kanakas of New Caledonia see the forms of various things and attach to them significance as amulets, talismans, etc. See Archambault (M.).

**v. Leonhardi (M.)** Ueber einige Hundenfiguren des Dieristammes in Zentralaustralien. (Globus, Brnschw., 1908, xciv, 378-380, 1 fg.) Treats of painted (white, red and black) figures of dogs made of tree-resin, now in the collection from the Dieri tribe of Central Australia in the Adelaide Museum. These are, according to v. L. "the only original evidences of plastic activity of the aborigines of C. Australia"; they are probably the work of an individual "touched by higher culture."

**Linke (F.)** Samoanische Bezeichnung für Wind und Wetter. (Ibid., 229-232, map.) Treats of wind and storm names among the Samoans: *to'elau* (trade-wind) and its opposite *lai* (generally WNW.); *tuāloa* (a stormy S. wind), *paolo* (gentle W. wind in pleasant weather), *afa* (hurricane from any direction), *matālua* (a stormy wind); *fa'atiu*, *lafa'afa* (N. winds). General terms for wind: *Matangi*, *sawili* (cool night breeze), *laufola* (gentle winds), *pi'ipapa*, *taumuliā*, etc. L. makes no reference to Churchill's "Weather Words of Polynesia" in *Mem. Amer. Anthropol. Assoc.* 11, 1-98.



- Lowie** (R. H.) The Fijian collection (Amer. Mus. J., N. Y., 1909, IX, 116-122, 4 pl., 8 fgs.) Brief account of recently acquired ethnological collection of more than 2000 specimens, largely from the Fiji Is. (clubs and spears, pottery and household utensils, bark cloth, kava-bowls, pattern-board and stencils for cloth-marking, tattooing implements, adzes, fly switches, oil and food dishes, neck-rests, combs, decorated shell breast-plates, etc.). Of special interest is a model of a *bure* or "temple."
- Maass** (A.) 57 Gypsmasken aus Mittel-Sumatra. (Z. f. Ethnol., Berlin, 1908, XL, 620-623.) Notes on plaster-casts of the heads of Minangkabau Malays made by Dr Kleiweg de Zwaan. The broad face and flat stub nose mark the primitive Malay.
- Durch Zentral-Sumatra. (Ibid., 1909, XLI, 143-166, 3 pl., 29 fgs., map.) Account of journey across Central Sumatra from Padang to Siak in 1907 with notes on native tribes, etc. Houses (4 types in Padang highlands), bird-cages (typical of Malay), Malay villages (Salajo, etc.), Malay grave at Salajo, *balai* or town-house, new mosque, old wood-carvings at Alahan, Pandjang, Malay family and matriarchate, fine old Chinese porcelain (found even in forest-villages), cock-fighting, remains of temple with Mahākāla statue at Sungai Lansat (Hindu influence), dress and ornament of people of Kwantun district (turban, etc.), art (yarn-winder, powder-horn, carved paddles, canes, rice-knives given as presents by youths to maidens, old brass-work (sirih set), pottery of Tjerenti, Hari (also wooden stampers), marriage-customs, position of women and children, children's masks of palm-leaves (cat, tiger, monkey, etc.), *katikā* or little calendars. Altogether 573 anthropological measurements were made, and 57 casts, 363 color-observations, 1000 ethnographic specimens, beside 100 old Chinese plates of the 17-18th century obtained; also 350 photographs and 60 phonographic records. See Kleiweg de Zwaan (J. P.).
- de Marzan** (J.) Sur quelques Sociétés Secrètes aux îles Fiji. (Anthropos, Wien, 1908, III, 718-728.) Treats of *Kalu-vatu* (whose members are proof against spears, bullets, etc., insensible as stone, hence the name "stone-gods"), *Kai buca* (coco-wood), *Kai nakauvadra* (the most celebrated of all, named after the mountain of Na Kau vadra, where dwelt the father of the Fijians), *Luvu ni wai* (sons of the water), secret societies of the Fijians, their constitution, rites and ceremonies, songs, etc. The object of the first, now represented by the *Kai Kubulau*, was to make warriors invulnerable; of the second to demonstrate the power of the *génie* or demon; of the third (of recent origin) to put the Fijians into *rapport* with the spirits of their ancestors on Nakauvadra; of the fourth, whose ceremonies are held at the water's edge, to learn new *mekes* or dances.
- Le culte des Morts aux Fiji, Grande île-intérieure. (Ibid., 87-98.) Ideas concerning death and treatment of corpse; burial and grave-cairn; announcement of death by messenger; appeal to spirit of dead to find out cause of decease; signs of mourning; ceremonies in honor of dead (for adults, children); ceremonies to appease spirit of dead; feast of the dead; the abode of spirits (*vilavila* or *cibaciba*); burial-places; feasts for paying old debts; guard of dead man's house.
- Mathews** (R. H.) The Dhudhuroa language of Victoria. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 278-284.)
- Matrilineale Deszendenz beim Wombaia-Stamme, Zentralaustralien. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 321-323.) Treats of the author's views as to the descent-organization of the Wombaia tribe of Central Australia and those of Spencer and Gillen. M. Considers descent in the maternal line proved.
- Zur australischen Deszendenzlehre. (Ibid., 182-187.) Treats of descent among the Australian aborigines, with criticisms of Spencer and Gillen, and other writers, who, according to M., have erroneously attributed to certain tribes a patrilineal descent.

- Initiationszeremonie des Birdhawal-Stammes. (Ibid., 1909, xxxviii, 17-24.) Gives details of the *dyerrayal*, or initiation ceremony for boys among the Birdhawal tribe in northeastern Victoria, Australia, based on personal observation, etc.
- The sociology of the Arranda and Chingalee tribes, Northern Territory, Australia. (Folk-Lore, Lond., 1908, xix, 99-103.) Cites evidence for matrilineal descent of children, and arrangement in cycles ("phratries") of the sections (or "classes") of these two tribes. According to M., "it is, in fact, a question whether there is any well-defined law of exogamy in the social structure of the Australian aborigines."
- Folk-tales of the aborigines of New South Wales. (Ibid., 224-227, 303-308.) English texts only of 9 tales (why fishes inhabit the water, why the owl has large eyes, how the nankeen-crane makes the reeds grow, origin of the bar in the Murrumbidgee river at Balranald, a woman's waist-belt a cure for headache, how the Kamilaroi acquired fire, the emu and the crow, how Boolaboolka lake was formed, the native cat and the fishermen) from the Kamilaroi, Wirraidyuri, Yithayitha, Wathi-wathi, Burrabinga, Mailpurlgu tribes.
- Descendance par la lignée maternelle dans la tribu des Binbingha du territoire septentrional. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 786-789.) Notes on matrilineal descent among the Binbingha of northern Australia. Among these people no phratry or "half" names and no indications of male descent exist.
- Aboriginal navigation in Australia. (Amer. Antiq., Salem, Mass., 1901, xxxi, 23-27.) Notes on use of rafts and canoes, one or other or both used in every part of Australia and Tasmania except a portion of the coast of W. Australia from Eucla to Albany and thence northward about as far as Gladstone (canoes were never seen in Tasmania, rafts only); making of rafts, bark-canoes, etc. According to M., the "dug-out" and "catamarans" of Cape York peninsula, Port Darwin, etc., are "introductions by the Malays and Papuans."
- Mayer** (O.) Ein Sonnenfest bei den Eingeborenen von Vuatom, Neu-Pommern, Südsee. (Anthropos, Wien, 1908, III, 700-701.) Brief account of a sun-festival, with offerings of harvest-fruits, etc., celebrated in the beginning of the year, at the time of the wild sugar-cane by the natives of Vuatom, New Pomerania.
- Meier** (J.) Mythen und Sagen der Admiralitätsinsulaner. (Ibid., 651-671, 1909, IV, 352-374.) Pt. I. native texts and interlinear translations of 9 legends and myths (the pongopong-fruits that became women; why the leaves of the *ndrilis*-tree, *Terminalia litoralis*, no longer change into women; why the people of Yap are light and the Moanus dark; why in the Yap country there is so much and in that of the Moanus so little food; why the sea separates the Yap and Moanus country; a Moanus woman who married a Yap man; a tale of brother and sister; the voyage of Paluar to Yap; the revenge of two Yap women on a Moanus man) from the Admiralty Is. The second part gives texts and translations of 18 tales of devils and spirits and 3 other stories (the man who wanted to drink up the sea, a family drama, the man who ate all the children).
- A Kaja oder der Schlangenbergglaube bei den Eingeborenen des Blanchebucht, Neupommern. (Ibid., 1908, III, 1005-1029.) Treats in detail of the *Kaja* or serpent-cult of the natives of Blanche bay, New Pomerania. The *Kaja*, a python snake, the most feared of all spirits (nature, forms, companions and followers, dwelling-place chiefly in caves, etc., activity as creator, *Kaja*-taboos, *Kaja*-diseases, ancestor-worship of *Kajas*, defence against the *Kajas*, disease-conjurations (native texts with translations), etc.).
- Meyer** (A. B.) Die Papuasprache in Niederländisch-Neuguinea. (Globus, Brnschw., 1908, xciv, 189-197.) Gives vocabulary of 46 words in 5 languages (Arfak, Hattam, Kapaur, S. coast between 138° and 140° E. long., Sentani), from various author-

ties (the Arfak vocabulary being one published by M. in 1874) and discusses the question of significance of the presence of Papuan and Melanesian languages in British New Guinea. According to M. the Papuas are a race originating from a mixture of "Negritos" and "Malays."

**Mollison (T.)** Beitrag zur Kraniologie und Osteologie der Maori. (Z. f. Morphol. u. Anthropol., Lpzg., 1908, III, 529-595, 5 fgs., 7 pl.) Treats in detail of 15 Maori skulls in the Zürich Anthropological Institute, in comparison with other published material of Maoris, Australians, Papuans, Polynesians,—also 13 lower jaws, two imperfect skeletons and some long bones. According to Dr M., "Polynesians, Melanesians and Australians form a mixture-series, of which relatively pure terminal members appear in Australia on the one hand and in the N. E. Polynesian Is. on the other. Between these lie mixed forms of different composition. In the natives of New Zealand the Polynesian element is markedly predominant. But the Australian (Melanesian element) is also clearly present."

**Monckton's Durchkreuzung** von Britisch-Neuguinea. (Globus, Brnschw., 1908, xciv, 355.) Brief résumé of C. A. W. Monckton's account, in the *Geographical Journal* for November, 1908, of his journey across British New Guinea, with notes on the aborigines.

**Moszkowski (M.)** Die Inlandstämme Ostsumatras. (Ibid., 293-297, 309-316, 34 fgs.) Treats of the Sakais (a Vedda-like primitive people), Semangs (Orang Akit, of Nigritic stock), etc., of the interior of E. Sumatra, their activities, industries, religion, shamanism, etc. Weapons (art of forging unknown, iron implements obtained by exchange from Chinese or Malays; wooden blow-pipe chief weapon of Akit), fishing and hunting and the implements and devices used therein, fire-making, gourds, mats, basketry, agriculture (Akits very primitive), song and music, belief in evil spirits (the chief *antu* is a hunter with dogs), conjuration of *antus* among the Akits,

offerings to spirits (among them the model of a boat with 2 masts and three pairs of oars,—the names of the various parts are given on p. 311), shaman's dance, and song (with text), economic condition (Akits degenerating, Sakais better off and learning from Malays), agricultural operations, sugar-making, oil-manufacture, cattle-rearing (not extensive among Sakais and Malays, not known to Akits), character (Sakais very good natured and peaceful, but learning now lying, etc., from Chinese and Malays).

— Die Urstämme Ostsumatras. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1908, xxxix, 122-124, 1 pl.) Notes on the physical characters of the Sakais, their activities, culture, etc. In contrast with the patriarchal system of the Veddas, the Sakais show the beginnings of the mother-right status.

— Die Völkerschaften von Ost- und Zentralsumatra. (Z. f. Ethnol., Berlin, 1908, xi, 634-655, 12 fgs.) Gives results of visit in 1907. The natives of eastern and central Sumatra may be thus grouped: 1. the dolichocephalic Sakais and Orang-Talang,—identical with the Senois of Malacca; 2. the brachycephalic Aket or Akik, Orang Akik, partially negritic, possibly a mixture of Semangs and Jakuns. 3. Malays (smooth-haired brachycephalic; seldom racially pure, the people of the coast, etc., being much mixed); 4. Mandelings (dolichocephalic). Physical characters, family and social life (M. considers that the Sakais and Akiks "show still pretty clearly the first beginnings of matriarchy, the natural initiation of all social living together"), food (tapioca chiefly, with transition to maize and rice), beginnings of patriarchal feudal-state (difficulties caused by Islam), customs of greeting, birth, circumcision, burial (blood-letting, grave-offer, etc.), implements, instruments, etc. (wood now largely displaced by iron), agriculture (rice, sugar-cane, etc.), hunt, art (beginnings of music, wood-carving, etc., exclusively in the hands of men), weaving of mats (work of women), pottery (not known to

Sakais, but both men and women of Tapung and Rokan make it), houses of several types, transportation (boat, horse of recent introduction, wagon unknown), psychical character (very fond of talking), religion ("fear of evil spirits, the very lowest form," *antu* responsible for everything among Sakais; unlucky numbers), etc. At pp. 654-655 are given the German translations of 3 songs.

— Entstehungsgeschichte des malayischen Reismessers, *pénwai*. (Ibid., 961-963, 1 fg.) Discusses the origin of the *pénwai* or Malay knife for rice-cutting. Among the objects put into the bag with the "rice-child," or *sēmēngat padi* (soul of the rice) at the ceremony of the first rice-cutting is a mussel-shell,—this, considering the form of the *pénwai*, suggests the development of the latter from the older shell-knife. The hymn sung against the evil spirit of the fields contains the expression *kerang tumbago*, "mussel-shells (i. e., knives) of copper."

— Ost- und zentralsumatranische Gebräuche bei der Ackerbestellung und der Ernte. (Ibid., 1909, xli, 469-493.) Treats, with native texts and interlinear German versions of numerous prayers, songs and speeches, of the rites and ceremonies, etc., in connection with the cultivation of rice among the aborigines of E. and central Sumatra,—tribes on the Mandau and the Tapungs; the Mandelings, a Battak tribe of central Sumatra, etc. Interesting is the "hymn of thanksgiving," on page 489, identical with similar songs, etc., recorded by Skeat from Malacca. These ceremonies are pre-Islamic and very old and have had probably a common origin in the interior of the Malay peninsula. When the Sumatrans migrated to the island they brought with them the rice-culture and the rice-cult. Certain evidence shows that the dry rice-culture is the older. Among the Mandelings almost all of the deities invoked are of Hindu origin. The people of the Mandau and the Tapungs have learned these customs comparatively late (but in pre-Islamic times) from their neighbors. Islamic influences are present in

names and phrases of religious import in various parts of primitive Sumatra. At pp. 492-493 are given the native text and translation of an agreement between two Malay notables of Tapung kiri.

**Neuhauss** (R.) Bericht aus Neu-Guinea. (Ibid., 751-753.) Notes on expedition of December, 1908, to May, 1909, among the Kai people of Finschhafen and those of the Markham river. Traces of a prehistoric population were found in the Kai country.

**Nieuwenhuis** (A. W.) Der Gebrauch von Pfeil und Bogen auf den grossen Sunda-Inseln. (Int. Arch. f. Ethnogr., Leiden, 1909, xix, 55-81, 2 fgs.) Treats of the use of the bow and arrow among the peoples of Java (in general use in the Hindu period as indicated on monuments, etc.; also previously among the Javanese), Celebes (known only by tradition, linguistic terms, etc., previously in use as weapon by the Toradja), Sumatra (earlier in use on the coast, as now on the Poggi and Mentawai Is.), Nias (child's toy), Borneo (earlier in use among many tribes), Palawan (as weapon among Bataks), Malacca (suppressed during the last centuries by European fire-arms), Farther India (used by many tribes), Madagascar (used by Malay tribes), Philippines (Malays possessed bow and arrow before they met the Negritos), Formosa (used by Malay tribes). Dr N. concludes that "the bow-and-arrow belongs to the culture-stock of the Malayan peoples and has not been borrowed from their neighbors." Appended are notes by Groneman on prize-shooting with bow-and-arrow in Jogjakarta, by Brata di Widjaja in Soemedang, and by Schroeder in Nias.

**Noetling** (F.) Studien über die Technik der tasmanischen Tronatta. (Arch. f. Anthropol., Brnschw., 1908, N. F., viii, 197-207, 7 fgs.) Studies of the technique of the *tronatta* or stone implements, made by knocking off flakes therefrom,—the author possesses the best collection of *tronatta* (from the Tasmanian word *trona*, name of the stone employed for the purpose) existing. After careful study of the European "eoliths,"

N. concludes, that, unless one is prepared to prove that the Tasmanian *tronatta* have not arisen through the hand of man, he must admit the human origin of the European "eoliths."

— Kannte die tasmanische Sprache spezielle Worte zur Bezeichnung der verschiedenen Gebrauchsart der archäolithischen Werkzeuge? (Z. f. Ethnol., Berlin, 1909, XLI, 199-208.) Discusses the words for *knife*, *axe*, *saw* in the language of the Tasmanian aborigines (vocabularies of Calder, Scott, Milligan, etc.). The Tasmanians had probably but a single word for stone implements. This has its application to European archeoliths, and eolithic-archeolithic man there also may have used but one word for his implements. Indeed the Tasmanian *tronatta* covers a greater variety of used material than in Europe.

Nuoffer (O.) Ahnenfiguren von der Geelvinkbai, Höllandisch-Neuguinea. (Abh. u. Ber. d. Kgl. Zool. u. Anthrop.-Ethnogr. Mus. zu Dresden, Lpzg., 1908, XII, Nr. 2, 1-30, 32 fgs., 1 pl.) Treats of 15 *korware* or ancestral figures (5 are skull-*korware*) of the Papua of Geelvink Bay (Dutch New Guinea) now in the Dresden Ethnographic Museum. Of the usual *korware* 6 are of the Wandemën, 2 of the Dorë, and 2 of the Ansus type. The balustrade and ornamentation of the *korware* are also discussed (pp. 17-26). The Dorë type, with legs apart and the snake-balustrade, seems to be native to Geelvink Bay. The Wandemën type has been influenced by the Dorë. The *motif* of these figures seems to have come to Wandemën Bay (by way of McCluer Gulf) from Indonesia. The style has been influenced by the native skull-cult and its traditions, which have modified the Indonesian figures.

Planert (W.) Australische Forschungen. II. Dieri-Grammatik. (Z. f. Ethnol., Berlin, 1908, XL, 686-697.) Outlines of grammar, with texts (pp. 693-697) and interlinear translations,—3 legends.

Pösch (R.) Besteigung des Mount Albert Edward und Besuch des Chirima-Stammes durch C. A. W.

Monckton. (Stzgb. d. Anthrop. Ges. in Wien, 1907-1908, 9-11.) Contains notes on the Chirima tribe of British New Guinea from Government reports for 1906,—dwellings, clothing, fire-making, tree-felling, utensils, weapons, etc.

— Ethnographische Mitteilungen über die Kworafi. (Mitt. d. Anthrop. Ges. in Wien, 1909, XXXVIII, 25-33, 4 fgs.) Discusses totemism among the Kworafi of the north-eastern coast of British New Guinea (villages of Jagirúa, Gabarussa, Ferari, Deriowa, Foduma, Barabara, etc.), with lists of relationship-names, totem animals, etc. Every Kworafi has a totem animal (and probably but *one*); women may not eat the husband's totem-animal. Boys and girls alike receive the totem-animal of their father, but may not eat that of their mother; marriage of those having the same totem-animal is forbidden; in some villages a single totem-animal predominates; the members of a totem-group live in a connected group of houses under one roof. At pp. 32-33 the pile-dwellings of the Kworafi are described.

— Wanderungen im nördlichen Teile von Süd-Neumecklenburg. (Globus, Brnschw., 1908, XCIII, 7-12, 5 fgs.) Account of visit in March-May, 1905, in northern New Mecklenburg, notes on the natives, etc. The Lúluai of Ulapatur, dances of the natives of Leméssi, language (brief vocabularies of Kókola and Laur), totems of Kókola and Laur, houses, boats, etc.

— Reisen an der Nordküste von Kaiser Wilhelmsland. (Ibid., 139-143, 149-155, 169-173, 15 fgs., map.) Gives account of travels in 1904, etc., on the north coast of Kaiser Wilhelmsland, German New Guinea, ethnological notes on the various peoples, etc. The Monúmbó of Potsdamhafen region (measurements of 30 individuals taken; mission school has 80 children; blood-revenge), their weapons (spear and throwing-stick; bow and arrow in use only ceremonially,—made of palm-leaf and leaf-stem), trade with other tribes, etc. Nubia (formerly head-hunters terrorizing the region) west of the Monúmbó-Manám of the vol-

cano-island. Alepápun (an inland tribe long at enmity with the Monúmbó), villages of Zepá, Anjámb in particular. Iku (inland tribe of Iku mountains). Watám at the mouth of the Kaiserin Augusta River (warlike, head-hunting people; sleeping-bags for protection against mosquitos; carved figures and masks). The Watám are taller and incline more to dolichocephaly than the Monúmbó (indexes of 14 Monúmbó and 10 Watám given, p. 172). At pp. 172-173 are given a grammatical sketch, vocabulary and sentences of the Watám language; at p. 150 vocabulary and a few proper names of men and women in Manám; at p. 153 a few words of Alepápun. The Watám and Monúmbó are culturally and ethnologically much alike, but physically and linguistically far apart, the Monúmbó speaking a Melanesian, the Watám a Papuan tongue.

**Ray** (S. H.) The Ngolok-Wanggar language, Daly river, North Australia. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 137-141.) Based on information from Father Conrath of Daly river. Grammatical notes, text of *Pater Noster*, and vocabulary (with corresponding terms from Rev. Mathew's Daktyerat (in his *Eaglehawk and Crow*, Lond., 1899), which seems to be the same language.

**Reid** (R. W.) Decorated maces from the Solomon Islands. (Man, Lond., 1908, viii, 59.) Calls attention to fine specimen in the Anthropological Museum of Aberdeen University, figured and described by Giglioli in *Arch. p. l'Antrop.* for 1898.

**Rivers** (W. H. R.) Totemism in Polynesia and Melanesia. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 156-180.) R. considers that in the case of the mountain tribes of the interior of Viti Levu described by Father de Marzan (*Anthropos*, 1907), we have to do with "true totemism," but there may be different species of totemism in different parts of Fiji; also in Samoa. But in the little island of Tikopia (120 miles S. E. of the Santa Cruz group), inhabited by almost physically pure Polynesians, we have "the clearest evidence for the existence of totemism in Polynesia." Here the evolu-

tion has been, however, from hero and totem together to god. In Melanesia the presence of totemism cannot be said to have been definitely demonstrated, but R. thinks that in the Reef Islands, Santa Cruz and Vanikola, "genuine totemism" exists. In some regions of the Solomon Is. there is "no totemism or only its faint relics," while in others (e. g., Ysabel) it exists. In Melanesia south of the Santa Cruz group "the evidence for or against the existence of totemism is very slight." In most of the Polynesian and Melanesian examples cited, the clan, or other social division, has more than one totem,—association and linkage.

**Roth** (W. E.) Australian huts and shelters. (Man, Lond., 1909, ix, 49, 1 pl.) Treats of primitive structures to withstand rain, etc., rude hut thatched with cabbage-palm leaves (hinterland of Princess Charlotte bay), frameworks of saplings roofed with brush,—crudest of all, "a long sheet of bark bent mid-way and fixed at both ends into the sand." To this are sometimes added upright canes along one of the open sides, up against which may be placed foliage or bark. A simple wind-break consists of "a sheet of bark fixed lengthways in the ground and propped up with two or more sticks."

**Sarfert** (E.) Zwei Bainingsmasken. Jhrb. d. städt. Mus f. Völk. u. zu Leipzig, 1907, 11 [1908], 29-32, 1 pl.) Brief account of two *hareigia* dance-masks from the Baining Papuans of the western part of the Gazelle peninsula (New Pomerania). The bamboo framework interwoven with banana leaves has a *tapa*-covering.

— Seltene Waffen von Vuvulu. (Ibid., 33-35, 1 pl.) Describes a dagger of dark palm-wood, a spear and three other weapons of red horn-beam, from Vuvulu (Matty Is.).

**Scherer** (O.) Linguistic travelling notes from Cayagan, Luzon. (Anthropos, Mödling-Wien, 1909, iv, 801-804.) Gives vocabularies of Gobgob (so-called "Kalingá") from near Tuao, N. W. of Tuguegarao on the Rio Chico de Cayagan, and Agta (Negrito) of Pasigi in the interior

of the N. E. part of Luzon,—these languages are said to be hitherto unrepresented in the linguistic material from the island.

**Schlaginhaufen** (O.) Reisebericht aus Süd-Neu-Mecklenburg. (Z. f. Ethnol., Berlin, 1908, XL, 566-567.) Notes of travel in December, 1907. The language of the Muliama country is distinct from languages S. and W., particularly from that of the mountaineers of Butam,—the villages of Maletambit and Kau had never before been visited by Europeans.

Die Rand-Butam des östlichen Süd-Neu-Mecklenburg. (Ibid., 803-809, 3 fgs.) Notes on the mountain tribes of the Rand-Butam, their settlements (3 or 4 huts with "men's house") and plantations, weapons (good spears), stone implements (replaced by European knives and axes), baskets, the *papau* secret society for men only and its ceremonies (pp. 605-608), physical characters (p. 809, measurements of a Butam man from Lagét; interesting foot-formation; Rand-Butam have characteristically broad noses).

Streifzüge in Neu-Mecklenburg und Fahrten nach benachbarten Inselgruppen. (Ibid., 952-957, 3 fgs., map.) Notes on travels in May-August, 1908 in the east coast region of S. New Mecklenburg,—Muliama, etc., with visits to the Greenwich, Fisher and Gardner Is. The Greenwich islanders physically and culturally belong with the Micronesians.

Ein Besuch auf den Tanga-Inseln. (Globus, Brnschw., 1908, xciv, 165-169, 6 fgs., 2 maps.) Account of visit made in March, 1908 to the Tanga Is., N. E. of New Mecklenburg,—the largest 4 are inhabited. Men's house, a new-made grave, drum, canoes, etc., briefly described. Average measurements (stature, head-length and breadth, height and width of nose, cephalic and nasal indexes) of 31 men and 5 women given (stature 1647.4 for men; 1540.0, women; cephalic index 85.72 and 85.69). Ethnological collection shows influence of Muliama in New Mecklenburg.

**Schmidt** (W.) Die soziologische und religiös-ethische Gruppierung der Australier. (Z. f. Ethnol., Berlin,

1909, XLI, 328-377.) Treats of tribes with sex-totemism, tribes with classless local totemism and paternal succession, tribes with totemless two-class system and maternal succession, tribes with circumcision and subincision, etc. The succession of races in Australia, according to Father S., has been: 1. Negritic (the lowest). Represented in Tasmania and part of S. E. Australia, in the latter with sex-totemism and paternal succession, local exogamy without hereditary marriage totemism. The oldest stratum (Tasmanians, Kurnai, Chepara had not the initiation-rite of knocking out teeth. The younger stratum had sex-totemism, the initiatory rite, and in great part took over the two-class system. 2. Primary "west Papuan" local-totemic culture with male succession S. Australian Narrinyeri, Narangga, Yerkla-Mining typical representatives). The initiation rite was circumcision. 3. "East Papuan" culture of the two-class system with maternal succession, intruding from the east. Characteristic is the mythology of the opposed sun and moon; initiation of youths not so important as in other culture-areas. In this area there are a southern (hawk-crow) group, a northern (kangaroo-emu theme), and a later mixed group. 4. In all the Central and South and a large part of W. Australia a "secondary 'west Papuan'" stage has arisen, characterized by cult of male ancestors, with conceptionism as its extreme expression. Its initiatory rite is subincision after circumcision. The views of Gräbner, Foy, Howitt, Spencer and Gillen, etc., are discussed, those of the first in particular.

Die Stellung der Aranda unter den australischen Stämmen. (Ibid., 1908, XL, 866-901.) Discusses the question of the position of the Arunta (Aranda); Language (S. thinks the multiplicity of languages arose in New Guinea, not in Australia itself); plant-totemism (parallel between Central and Northern Australia and New Guinea); *intichiuma* growth-ceremonies and food-taboo (comparison with Mabuig of Torres Sts., etc.); marriage-taboo (in many points

Aranda agree with New Guinea peoples as against Australian tribes of E., W. and S.); ideas about conception (according to S., the Aranda belief is secondary and the *côitus* really has some special significance); the *churinga* and the "bull-roarer"; fundamental social elements (sex-totemism, clan-totemism,—predominance of latter due to New Guinea), etc. S. concludes that the "Aranda-culture" is not simple and primitive, but is really late and complicated, the remains of forms of several early stages of development grown into one, whose latest stage, regarded by many as primitive Australian, has originated outside that continent (i. e., in New Guinea), and, if Australia is to be considered to possess the beginnings of human evolution, must be separated altogether from what is really primitive there.

**Schultz** (E.) Ein samoanischer Architektenscherz. (Globus, Brnschw., 1909, xcv, 289.) Note on carvings of vulva, penis and female breast on posts of a *fale tele* or guest-house in the village of Samatau, Upolu, South Aana,—an architectural joke, rather than a cultural atavism.

— Drei Sagen aus Ostpolynesien. (Ibid., 1908, xciii, 143–145.) German texts of three legends (The Huahine people steal a mountain, The revenge of the Moorea people and the recovery of the mountain, The sick man of Huahine and how he was roasted to death) told by a man of the little island of Moorea or Eimeo, west of Tahiti.

**Seale** (A.) The fishery resources of the Philippine Islands. Part I. Commercial fishes. (Philip. J. Sci., Manila, 1908, III, 513–531, 3 fgs., 12 pl.) Treats of anchovies, herrings, silversides, mackerels, mud-fishes, snappers, pompanos, sea-basses, mullets, milk-fishes, etc.—their native names and uses are indicated. The native fish-ponds are also described and figured. One of the illustrations represents "the guardian of a fish-pond with his family, etc."

**Seligmann** (C. G.) Linked totems in British New Guinea. (Man, Lond., 1909, ix, 4–9.) Treats of the chief peculiarities of the totemism of S. E. British New Guinea as represented

by the conditions at Wagawaga, a Milne Bay community (3 clans; dual grouping, of late largely ignored, although totem exogamy is still quite generally observed; no totem shrines; men showed more regard for father's totem than for their own; relation of man to father's totem plant less clear than to totem bird; cannibalism "ceremonial and solemn act of revenge" (detail of instance at Maiwara, a few years ago). See Lang (A.).

— A type of canoe ornament with magical significance, from south-eastern British New Guinea. (Ibid., 33–35, 1 pl.) Treats of 10 *munkuris* or wooden carvings with typical bird designs (reef-heron, *weku*-bird, tern, cockatoo, etc.) and other minor *motifs* from canoes of the natives of Murua. They are of magical efficacy and highly prized.

**Senfft** (A.) Die Ngulu- oder Matelotainseln. (Globus, Brnschw., 1908, xciv, 303–304.) Contains a few notes on natives of Ngulu (50 in number), the only inhabited island of the group. The language has a rich vocabulary (30 terms are given) for the cardinal points, etc.

**Sluyk** (C. I. J.) *en* **Adriani** (N.) Tee-keningen op grafsteden uit de Minahassa. (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 144–152, 4 fgs.) Treats of figures on the grave-stones in the cemetery on the spot where formerly was the Tomboeloe village of Lola,—snake on roof, headsmen with sword, etc. The Dutch texts of several Tomboeloe tales are given.—The snake *Wulawau*, the orphan child and the snake, Woeisan and Kawoeloesan.

**Smith** (W. D.) A geologic reconnaissance of the island of Mindanao and the Sulu Archipelago. I. Narrative of the expedition. (Philip. J. Sci., Manila, 1908, III, 473–499, 4 fgs., 21 pl., 2 maps.) Some of the illustrations (Subanuns, Moro village, houses, etc., native salt-making) are of ethnologic interest.

**Strehlow** (C.) Einige Bemerkungen über die von Dr. Planert auf Grund der Forschungen des Missionärs Wetengel veröffentlichte Aranda-Grammatik. (Z. f. Ethnol., Berlin, 1908, XL, 698–703.) Criticises the Aranda



grammar and texts published by Dr Planert in the *Z. f. Ethnol.*, 1907 (on the basis of material furnished by the missionary Wettengel). S. is a missionary at Hermannsburg, S. Australia. A note in reply by Dr. Planert is appended.

**Südsee-Expedition (Die)** der Hamburgischen Wissenschaftlichen Stiftung. (*Z. f. Ethnol.*, Berlin, 1909, xli, 689.) Note on progress of expedition in New Pomerania from November, 1908, to March, 1909. Much anthropological and ethnological material was obtained.

**Thomas (N. W.)** The disposal of the dead in Australia. (*Folk-Lore*, Lond., 1908, xix, 388-408, map.) Examines "the light thrown on racial problems by the funeral customs of the Australians," the relation between linguistic areas and burial customs, etc. The characteristic attitude of the natives of West Australia seems to be fear of the dead (and burial devices correspond, also divinatory ceremonies, etc.); in the greater part of New South Wales simple burial prevailed; in Queensland exhumation and reburial of the bones is common; funeral cannibalism occurred with many tribes, especially as to children; the fire at the grave is with some tribes for the protection of the living, with others for the benefit of the dead; hut-building on the grave is sometimes connected with "magic," and sometimes has to do merely with mourning. Influence of Southeast New Guinea can be traced in some customs.

**Thurnwald (R.)** Reisebericht aus Buin und Kieta. (*Z. f. Ethnol.*, Berlin, 1909, xli, 512-532.) Notes on the country and peoples of the Buin region of Bougainville Island (Korömuda, Märe, Ōkara, Barère, Rorowan, Dérebere) visited in April-September, 1908, and of the English portion of the Solomon Is.—Shortland group, Choiseul, Ysabel, etc., from September to December. The Buin culture is probably characteristic for the whole island. The "noble" families of Buin came probably from Alu and Mono.

**Venturillo (M. H.)** The "Batacs" of the Island of Palawan, Phil. Islds.

(*Int. Arch. f. Ethnogr.*, Leiden, 1908, xviii, 137-144.) Notes on physical character, habitat, food, snake-hunting, child-birth, naming, courting and marrying, dancing, diseases (fear of measles and small-pox), feasts, religion and mythology (gods Diwata and Angogro, other "saints"), fiesta of *Sangbay*, cures by the *babailan*, death and burial customs, government (patriarchal), crimes and punishments, agriculture, hunting (wild boar), basketry, trade, weapons (bow and arrow, blow-gun, lance), musical instruments (*codiape*-guitar; *budlong*; *lantoy*-flute).

**Volz (W.)** Die Bevölkerung Sumatras. (*Globus*, Brnschw., 1909, xcv, 1-7, 24-29, 15 fgs.) Treats of the various elements in the native population of Sumatra: Kubus (heathen and very primitive, numbering now but a few thousand), Bataks (650,000 at least; heathen; 4 tribes, Karo, Timor, Toba, Pakpak; culture influenced by Hinduism; cannibalism persists), Mandhelings (Mohammedanized Bataks), Alasses and Gajos (inland Mohammedan peoples, the first counting some 8,000, the last 60,000 to 70,000 souls), coast-Malays (Menangkabau, Acheen; the latter fanatic Mohammedans, the former an older people), the "bush-Malays" of the east coast, the island peoples (the primitive Mentawai, Nias and Engano). Houses, general culture, race-characters are briefly considered. Besides remains of a very primitive ancient population (Kubus, etc.), Dr V. recognizes at least 4 Malay strata: Primitive Malay (pure in the Mentawai, mixed all over the island); Middle Javanese stratum (chief part of Bataks, etc.); Menangkabau Malays; "bush-Malays," closely related to the third. The Simbirriugs are "of Melanesian origin, bringing with them cannibalism." Javanese and Hindu elements are also noticeable and "the essential part of the culture of the inland peoples is due to India."

**Von der Hamburger Südsee-Expedition.** (*Ibid.*, 193-225.) Notes on progress of the explorations of the Hamburg Scientific Foundation in the Admiralty Is. and New Pomerania in Oct.-Nov., 1908. Bow-and-arrows,

now used only for shooting fish, were once used in war. Wood-carvings of strange and extravagant forms are invented and executed for sale to Europeans. In Talasea and Barriai in New Pomerania New Guinea influence is seen in houses, pile-dwellings, etc. In the region from Möve Bay to Cape Quoy pile-dwellings do not occur. The natives of the western section of the north coast of New Pomerania resemble very closely those of the Admiralty Is.

— Erste Durchquerung von Neupommern. (Ibid., 1909, xcvi, 64-67, 2 maps.) Brief account of the first crossing of New Pomerania from S. to N., from near Cape Merkus to Rein gulf, with notes on natives (houses, weapons), etc. New Guinea influence (pile-dwellings, mask-dances, bull-roarer) appears on the S. coast up to Mövehafen. On the islands near Cape Markus was found a language with hitherto unknown variations from the Melanesian type. The languages of the region traversed are related to those of the southern coast and are of Melanesian stock.

**Vormann** (F.) Dorf- und Hausanlage bei den Monumbo, Deutsch-Neuguinea. (Anthropos, Mödling-Wien, 1909, iv, 660-668, 3 figs.) Treats of the situation and tribal relations, village organization, etc., of the Monumbo, with details of house-construction and arrangement. Also statistics of the villages of the Kozakoza group.

**Waterston** (D.) Skulls from New Caledonia. (J. R. Anthr. Inst., Lond., 1908, xxxviii, 36-46, 2 pl., 1 fig.) Gives results of cranioscopic examination, craniometric observations (measurements, etc.) of 3 adult and 1 young male, 3 adult and 1 young female skull from various parts of New Caledonia. The cephalic indices run from 67 to 77 (6 being 73 or below); the cubic capacity of males 1180 to 1500, of females 1185 to 1425 ccm. W. recognizes "a distinct N. C. type of skull." Evidences of "Polynesian, and possibly Mongolian intermixture" occur. The high degree of prognathism in 2 crania suggests a foreign element.

**Winthuis** (J.) Die Bildersprache des

Nordoststammes der Gazelle-Halbinsel, Neupommern, Südsee. (Anthropos, Wien, 1909, iv, 20-36.) Treats of the richness in figurative language of the northeastern tribe of the Gazelle Peninsula (New Pomerania). Examples relating to incest, betel-chewing, corporal punishment, parts of the human body, illegitimate children, beautiful children, eating and feasting, evil manners, dancing, sexual immorality, etc., are given. Also the native text, with interlinear translation, of the speech of a judge to a man (himself formerly also a native judge) who had committed incest with his step-mother (here the equal of the mother),—a speech that is a continuous run of figures.

**Woodford** (C. M.) Notes on the manufactures of the Malaita shell bead money of the Solomon Group. (Man, Lond., 1908, viii, 81-84, 1 pl., 1 fig.) Describes making of white, red and black shell bead money. Also a more precious sort of red money made from fragments selected from the most highly colored part of the *romu* shell, and from selected shells only,—it is said that two years are required to make a piece measuring in length from the hollow of the elbow-joint to the end of the middle finger. Black money is also made from a vegetable seed called *fulu*. A scarce kind of bead-money comes from Guadalcanar.

**Zaborowski** (S.) Les derniers anthropophages de Formose. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 486-487.) Note on the portrait of a cannibal chief of the Taku-kan tribe of Formosa published in a Canton journal. These "savages" are being exterminated by the Japanese authorities.

## AMERICA

**A.** Die ältesten Spuren des Menschen in Nordamerika. (Globus, Brn-schw., 1908, xciii, 270.) Brief résumé of facts in Hrdlička's *Skeletal Remains Suggesting or Attributed to Early Man in North America* (Washington, 1907).

**Abeita** (A.) The Pueblo Indians. (So. Wkmn., Hampton, Va., 1909, xxxviii, 477-478.) Notes on religion, wo-

men's rights, irrigation, agriculture, election.

**Adams** (H. C.) *Kaleidoscopic La Paz: the city of the clouds.* (Nat. Geogr. Mag., Wash., 1909, xx, 119-141, 11 fgs., 11 pl.) Contains notes on Quichua and Aymará Indians (water-carriers, *pongos* or house-servants, *cholos* or mixed bloods, dress and ornament, markets, music, children's mock bull-fight, etc.).

— Some wonderful sights in the Andean highlands. The oldest city in America. Sailing on the lake of the clouds. The Yosemite of Peru. (Ibid., 1908, xix, 597-618, 3 fgs., 14 pl.) Contains notes on ruins of Tiahuanuco, dress and ornament of natives, Inca fortifications of Ollantaytambo, etc. The illustrations treat of Indian types, ruins of Tiahuanuco, village band, festival hats, *balsas* of L. Titicaca, ruins of fortifications of Ollantaytambo, Pisac, etc.

— Cuzco, America's ancient Mecca. (Ibid., 669-689, 10 fgs., 8 pl.) Contains notes on the Quichua Indians (costume, shrines, relics in museum, spinning and weaving, *coca*-chewing) and the Inca ruins, etc. The illustrations treat of street scenes, Virgin of Cuzco, street-shrine, religious processions, old Inca wall, ruins of fortress of Sacsahuaman, the "seats of the Incas"; gathering fuel, Indian types, *poncho*-weaver, etc.

**Alphabet (The) in America.** (Amer. Antiq., Salem, Mass., 1909, xxxi, 149-151.) Based on Brinton. Treats of the phonetics of the Cakchiquel language.

**Alvarez** (V. S.) Breve noticia de algunos manuscritos de interés histórico para México, que se encuentran en los archivos y bibliotecas de Washington, D. C. (An. Mus. Nac. de Arqueol., México, 1909, i, 1-24.) Notes on MSS. of historic interest relating to Mexico in the archives and libraries of Washington, D. C. A number are of ethnological value.

**Ambrosetti** (J. B.) La Facultad de Filosofía y Letras de la Universidad Nacional de Buenos Aires y los Estudios de Arqueología Americana. (Anthropos, Wien, 1908, iii, 983-987, 4 pl.) Indicates scope of activities of the archeological section of the Faculty of Philosophy and Letters in

the National University of Buenos Aires and résumés the results of researches since 1905 in the N. E. of Argentina, future plans of work, etc.

**Ammon** (W.) Von São Bento nach Hansa, Süd-Brasilien. (Globus, Brunschwig., 1909, xcvi, 2-6, 5 fgs.) Account of visit to German colonies of São Bento, Hansa, etc., in southern Brazil. The existence of a jargon, or mixed language, is noted on p. 6.

**Anthony** (R.) et **Rivet** (P.) Étude anthropologique des races précolombiennes de la république de l'Équateur. Recherches anatomiques sur les ossements (os des membres) des abris sous roches de Paltacalo. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., ix, 314-430, 3 pl., 17 fgs.) Treats with details of measurements, indices, etc., of the human remains (long bones, etc.), other than crania from the pre-Columbian rock-shelters of Paltacalo, Ecuador: Shoulder-blade, humerus, radius, cubitus, pelvis, femur, tibia, peroneum, bones of foot, proportions of body and stature (reconstituted from long bones, etc.), are considered from all points of view. The material studied consists of 142 male and 92 female bones, ranging from 4 female and 10 male radii to 28 female and 48 male femurs. The conclusion reached is that "the Indians of Paltacalo constitute a people of small stature, with robust and vigorous forms," averaging for men 1,573 and for women 1,453 mm. In these rock shelters occur specimens of pottery in a good state of preservation. See Rivet (P.).

**Anthropology (The) of the Greenland Eskimo.** (Nature, Lond., 1909, lxxix, 310-312, 2 fgs.) Résumés data in K. Rasmussen's *The People of the North* (London, 1908).

**Araújo** (O.) Significado de la voz "Uruguay." (An. de Instruc. Prim., Montevideo, 1908, v, 762-767.) Discusses briefly the half-dozen or more etymologies offered and decides in favor of "river of birds." This derivation is set forth in Juan Zorrilla de San Martín's *Tabaré: Índice alfabético de algunas voces indígenas* (Montevideo, 1888).

**Arikara Creation myth.** (J. Amer.

- Folk-Lore, Boston, 1909, XXII, 90-92.)
- Arnold** (Mary E.) and **Reed** (Mabel). An Indian new year. (So. Wkmn., Hampton, Va., 1909, XXXVIII, 24-27, 2 fgs.) Brief account of the *picciowish*, or night dances, and "shoot-mark," of the "New Year" ceremonies in the first dark of the moon in September among the Karok Indians on the Klamath river, California. The dances last 3 days and it is the only time when Indian dress is worn. A curious figure is the "Santa Claus," or medicine-man. The old *régime* is fast disappearing and few Indians know much about many of these rites.
- Azul** (J.) How the earth was made. An Indian legend. (Assembly Herald, Phila., 1909, xv, 70-71, 1 fg.) Creation legend (first man out of darkness; dust-ball cast into air, flattened and enlarged; sun and moon made, also stars, trees and plants, animals, birds, lastly humans; flood caused by tears of baby; people turned to stone on mountain; new people made). A. is grandson of the Christian chief of the Arizona Pima, Antonio Azul.
- B.** Cerro de Pasco. (Globus, Brnschw., 1908, XCIII, 335-336.) Contains some notes on the houses, church, market, costume of people, etc., of this mining town in the heart of the Peruvian Cordilleras.
- Barrett** (S. A.) Pomo basketry. (Univ. Calif. Publ. Amer. Arch. and Ethnol., 1908, VII, 133-278, 17 pl., 231 fgs.) Treats of materials (fibers and rods; feather and shell decoration a characteristic feature), technique (great variety; twining, wickerwork, coiling), forms (great variety), ornamentation (design arrangement; elemental designs; triangular, rectangular, rhomboidal, linear, zigzag, diamond, quail-plume, etc.), patterns (diagonal or spiral patterns; triangles with zigzags, rectangles, rhomboids, triangles, lines, etc.; crossing patterns bordering triangles; horizontal or banded patterns; patterns covering the entire surface), elemental and pattern names (qualifying terms), etc., glossary (pp. 266-276). The pattern arrangements show striking variety and the ornamentation "consists of a great number of complex and varied patterns each composed of simple design elements, such as lines, triangles, rectangles, rhomboids, etc." Wickerwork is used little, both twining and coiling extensively. A valuable feature of this monograph is the wealth of aboriginal terms recorded. The Pomo "from birth until death used basketry for every possible purpose,"—secular and ceremonial.
- Barry** (P.) Folk-music in America. (J. Amer. Folk-Lore, Boston, 1909, XXII, 72-81.)
- Bartels** (P.) Kasuistische Mitteilung über den Mongolenfleck bei Eskimo. (Z. f. Ethnol., Berlin, 1909, XLI, 721-725, 2 fgs.) Cites data from F. Stecker, a missionary at Bethel, Kuskokwim river, Alaska, as to "Mongolian spots" in Eskimo,—some 15 cases in children from 2 weeks to 3 years were met with. Spots were also noted in adults, on the face, nose, etc. The Eskimo believe that children born with "blue spots," will have brothers and sisters. The native name is *keumerit*, "blue spot."
- Bascom** (L. R.) Ballads and songs of western North Carolina. (J. Amer. Folk-Lore, Boston, 1909, XXII, 238-250.)
- Bauer** (F. M.) Feste der Indianer in Peru. (Globus, Brnschw., 1908, XCIV, 109-110.) Brief account of the festivities (processions, masquerades, bull-fights) of the modern Peruvian Indians under Christian influence. The chief village dignitaries are the Majordomo and the Capitan.
- Bauer** (W.) Heidentum und Aberglaube unter den Maçateca-Indianern. (Z. f. Ethnol., Berlin, 1908, XI, 857-865.) Treats of life after death (wandering of dead,—no word for "soul,"—through the "realm of animals"; partial metempsychosis and metamorphosis of men into animals as reward and gift of the gods; no real cult of the dead; mixture of heathen and Catholic doctrines (invocation of the "lords of the mountains"), the magic bundle and ceremonies connected with it (differing somewhat on the Rio Tonto and in the mountains near Huautla), "magic" and "medicine" (as much esteemed now as under *caciques*;

- shamans approved by tests; offering of first-gathered ear of maize); curing the sick (very little knowledge of herbs; sweat house; "sucking out" of disease by *curandero*; "invoking the spirit"; conjurations); washing hands of god-parents (mixture of heathenism and Christianity). The influence of Aztec culture is unmistakable (the shamans' calendar is perhaps borrowed). The Mazatec, some 18,000 or 20,000 in number, are scattered over the N. E. part of the State of Oaxaca, and their last cacique died about 1880. Their own name is *ä ä* (nasal).
- Baulig** (H.) Sur la distribution des moyens de transport et de circulation chez les indigènes de l'Amérique du Nord. (Ann. de Géogr., Paris, 1908, xvii, 433-456, map.) Well-documented study of means of travel and transportation among N. American Indians in Arctic region (dog-sled, kayak, umiak), northern forest (sled, toboggan, snow-shoe, bark canoe, etc.), Atlantic region (travel on foot, dug-out), Great Plains (bull-boat, travois, sled), Plateaus and interior basins ("packing"), Pacific coast (great dug-outs and pirogues in north, smaller in south; farther south, rude *balsas*, etc.). The adaptation to natural conditions is noteworthy everywhere. The Indian trails (following "buffalo tracks") have become the highways and railroads of to-day.
- Bean** (R. B.) A theory of heredity to explain the types of the white race. (Philip. J. Sci., Manila, 1908, iii, 215-225, 5 fgs., 7 pl.) Based on measurements of 923 male and 116 female students at the University of Michigan 1905-1907, among whom "4 primary, 4 secondary and 5 blended types" were noted. Feminine types are nearer in form to the primitive, not having become so differentiated. The prehistoric types of man in Europe have persisted to the present time, and are found in America somewhat modified; other types are found representing later intrusions into Europe,—a complete fusion of all types is in view. The trend of the "American type" is "in the direction of increasing height, blended coloring and mesocephaly." Blend
- no. 1 of the white race in Europe was the Celt-Iberian.
- Beatty** (A.) Some ballad variants and songs. (J. Amer. Folk-Lore, Boston, 1909, xxii, 63-71.)
- Bergen** (J. T.) Our Sisseton pastors. (Assembly Herald, Phila., 1909, xv, 64-68.) Notes on Rev. J. Rogers (full-blood Santee), Rev. J. Eastman (Sisseton with French strain), Rev. I. Renville (Sisseton and French), Rev. M. Makey (full-blood Dakota) and other preachers. At the church of White River one of the elders is a son of Sitting Bull.
- Beuchat** (H.) et **Rivet** (P.) La langue Jíbaro ou Siwora. (Anthropos, Mödling-Wien, 1909, iv, 805-822.) History of study, list of sources, grammatical sketch (pp. 810-822) with lexicographical and morphological notes, based on material in the Macas, Gualaquiza, Aguaruna and Zamora dialects. The authors show that the Xebera (on which Brinton based his Jivaro stock) is a stock by itself and not related to Jíbaro, which, however, according to Drs B. and R., is not an independent linguistic stock.
- La famille linguistique Cahuapana. (Z. f. Ethnol., Berlin, 1909, xli, 616-634.) Proposes to style *Cahuapana* (from one of the tribes concerned) a linguistic stock, combining the Maina of Brinton and Xébero or Jébero, and occupying (or having occupied) the territory east of the Jíbaros, south of the Zaparos, west of the Panos, Yameos, etc., and northeast of the Quichuas in the Ecuador-Peruvian region. The list of tribes given includes the Ataguates, Cahuapanas, Chayavitas, Chonchos, Jéberos, Lamas, Mainas, Roamainas, etc. A comparative Jébero-Maina-Cahuapana vocabulary is given (pp. 622-623), some grammatical notes (623-625), a French Cahuapana vocabulary (625-630) and texts (with interlinear French versions) of the *Pater Noster* in Jébero, Maina and Cahuapana; also Cahuapana texts of the *Ave Maria*, the *Credo*, the *Salve Regina*, the *Act of Contrition*.
- Beyer** (H.) Der Süden in der Gedankenwelt Alt-Mexikos. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii.

228-231.) Discusses the idea of the "south" among the ancient Mexicans (Codex Borgia, etc.), names for "south," etc. The "south" was correlated with noon, the heat of the sun, day (as opposed to night), summer, sun (eagle), fire (stag), drought (stag), rainy season, rain, vegetation (*Xipe Totec*), rain-god (*Tlaloc*), water (*atl*), flame (butterfly), burnt earth (*tlachinolli*), descending red sun-god, red quadruped (stag), red bird (*Arara*), red bird-head (vulture-head), red maize god (*Tlatlauhqui cinteotl*), red *Tezcatlipoca*, etc.

Über den mexicanischen Gott Quetzalcoatl. (Ibid., 1909, xxxix, 87-89, 4 fgs.) Treats of the representations, etc., of Quetzalcoatl in the art of the ancient Mexicans. According to B., Quetzalcoatl is the god of the Mexican zodiac, and to its last constellation, the termination of the zodiacal serpent, attached naturally such ideas as "end," "death," "under world," etc. It was separated from Quetzalcoatl as a special mythological figure and the latter incorporated particularly the ideas belonging to the first constellation.

Die Naturgrundlage des mexicanischen Gottes Xiuhtecutli. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 394-397.) B. seeks to identify Xiuhtecutli, the patron of the red *arara*, as a sun-god, or day-god. His festival is also discussed.

Tamoanchan, das altmexikanische Paradies. (Anthropos, Wien, 1908, III, 870-874.) B. seeks to identify Tamoanchan, the ancient Mexican Paradise, with the Milky Way, and to interpret its other names and relations in that light (Aztec and Maya mythology coincides on this point).

Der "Drache" der Mexikaner. (Globus, Brnswgw., 1908, xciii, 157-158, 11 fgs.) Treats of the "dragon" in ancient Mexican mythology,—the "feathered serpent," *Quetzalcoatl*, identified by B. with *Xiuhcoatl*. B. holds that the authors of the ancient Mexican calendar-system had a zodiacal circle of 13 parts, of which Quetzalcoatl-Xiuhcoatl was the first and the last member.

Die Polarkonstellation in den Mexikanisch - Zentralamerikanischen Bilderhandschriften. (A. f. Anthrop., Brnswgw., 1909, N. F., VII, 345-348, 12 fgs.) Treats of the polar constellation in the ancient Mexican and Maya MSS., the signs and names for "north," etc., the monkey-head sign for the constellation "monkey," representing the circumpolar region of the sky, etc.

The natural basis of some Mexican gods. (Amer. Antiq., Salem, Mass., 1909, xxxi, 19-22.) Treats of the goddess Chantico, a solar deity, Itzpapalotl ("obsidian butterfly," a personification of the southern hemisphere of the nocturnal sky), Tezcatlipoca ("black" and "red" forms, identified with the starry vault), Hitzilipochtli (identical with the "red" form of Tezcatlipoca), etc.

Biasutti (—) Presentazione di tre crani Haida. (A. p. l'Antrop., Firenze, 1908, xxxviii, 355.) Note on 3 notably large Haida skulls from Skidegate presented to the Italian Anthropological Society by Rev. Dr Llwyd of Seattle, and now in the Florence Anthropological Museum.

Blackiston (A. H.) Recently discovered cliff-dwellings of the Sierras Madres. (Rec. of Past, Wash., 1909, VIII, 20-32, 14 fgs.) Gives results of author's explorations of cliff-dwellings in a large cave on La Madre Bonita mountain. No human bones were found, and everything indicated peaceful occupation.

Blanchard (R.) Les tableaux de métissage au Mexique. (J. Soc. d. Amér. de Paris, 1908, N. S., VIII, 59-66, 2 fgs.) Treats of the paintings representing mixed bloods (various degrees of *métissage* of whites with Indians and negroes in Mexico) in the Paris Museum of Natural History and the National Museum of Mexico. The 10 paintings (each representing father, mother and child, at their ordinary occupations, etc.) in the Paris Museum were the work of Ignacio de Castro some time in the 18th century, and the other 16 in Mexico were possibly his, or came from his studio. The large canvas in Mexico is from the brush of another artist. Certain differences in the categories

- in the three works are pointed out. The numerical and graphic expressions of the 16 degrees of *métissage* and the Spanish names are given. The Castro paintings have been studied in detail by the late E. T. Hamy in his *Decades Americanae*. See Zaborowski (S.).
- Boas** (F.) Eine Sonnensage der Tsimshian. (Z. f. Ethnol., Berlin, 1908, XL, 776-797.) Gives, with glossary and interpretative grammatical notes, the phonetic text in native language (and German translation) of the Tsimshian legend of the day-star and the night-star. The story is a variant of the myth of the origin of the sun, characteristic of the Shoshonean area farther south. The tale of the "test-sun," known also to the Kutenai, does not occur among the Salishan tribe lying between the Tsimshian and the Shoshoni.
- Needle-case from Grinnell Land. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 135-136, 1 fig.)
- Brannon** (P. A.) Aboriginal remains in the middle Chattahoochee valley of Alabama and Georgia. (Ibid., 186-198, 9 figs.)
- Breton** (A.) Archeology in Mexico. (Man, Lond., 1908, VIII, 34-37, 3 figs.) Briefly résumés the investigations of Batres at Teotihuacan and of Maler at Acanceh in Yucatan.
- von Buchwald** (O.) Die Kara. (Globus, Brnschw., 1908, xciv, 123-125.) Argues on historical and linguistic grounds (place-names, etc.) extinct Caras of Quito region of Ecuador were one with the modern Colorados, or rather the Cayapa correspond to Caras and the Colorados to the confederate Puruha. According to v. B., the Colorado language contains (outside of certain numerals) a large number of words related to Quichua and Aymará; some also like Chimu.
- Altes und Neues vom Guayas. (Ibid., 181-183.) Notes on the Guayas region of Ecuador, ancient and modern: *Balsas*, canoes, fishing (use of *barbasco* for benumbing fish, ancient house and furniture (Indians have but one word for mosquito net and bed, i. e., *cama*, "bed"), agriculture and labor smack of the ancient conditions, place-names. According to v. B. "the Canelos now speak Quichua, while in Andoas a degenerate dialect of the same language is found."
- Zur Wandersage der Kara. (Ibid., 1909, xcv, 316-319, map.) Cites from the *Historia* of the Jesuit Father Anello Oliva, written in 1598 and published at Lima in 1895, the migration legend of the Kara as told by Katari, cacique of Cochabamba and hereditary chronicler of the Incas. Father Oliva regarded the tale as fabulous. v. B. seeks to show at least a kernel of historical truth in it, as the local coloring indicates (the delta of the Guayas, etc.). This legend gives the real genealogy of the Incas from Tumbe; the table, according to v. B., was afterwards falsified at Quito.
- Bushnell** (D. I., Jr.) Shell embroidery from Florida. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 320-321, 1 fig.)
- Primitive salt-making in the Mississippi valley. (Man, Lond., 1908, VIII, 65-70, 1 pl., 4 figs.) Treats of the stone-lined and pottery-lined graves near Kiswick, Jefferson Co., Missouri, discovered in 1902, and the difference between the pottery from near the spring in the lowland and that found on the higher. The contents of 22 graves are indicated. According to B., "the graves and all objects found in the upper area,—including the salt-pans,—were unquestionably made by the Shawnees, or rather a branch of that tribe." To them may belong also the cloth-marked pottery from near the spring.
- Chamberlain** (A. F.) Some Kutenai linguistic material. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 13-26.)
- Kutenai basketry. (Ibid., 318-319.)
- Über Personennamen der Kitonaka-Indianer von Britisch-Kolumbien. (Z. f. Ethnol., Berlin, 1909, xli, 378-380.) Cites 53 names of men and women of the Kutenai tribes of S. E. British Columbia and N. Idaho, with etymologies where known.
- Der "Kartensinn" der Kitonaka-Indianer. (Globus, Brnschw., 1909, xcv, 270-271, 4 figs.) Notes the pos-

session by the Kutenai Indians of a "map-sense" and reproduces 3 river-maps made by them.

— (A. F.) and (I. C.) Studies of a child. IV. Meanings and "Definitions" in the 4th and 48th months. (Pedag. Sem., Worcester, 1909, xvi, 64-103.) Give some 1000 "definitions" in form given by authors' little daughter.

**Chamberlin** (R. V.) Some plant-names of the Ute Indians. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 27-40.)

**Channing** (W.) and **Wissler** (C.) The hard palate in normal and feeble-minded individuals. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1908, I, 283-349, 8 fgs., 9 pl.) Detailed discussion with numerous tables, of measurements with Boas apparatus of casts of hard palate of some 1000 feeble-minded individuals and 500 school-children with certain other control-measurements (the tabulated data, including age, stature, weight, and, for the feeble-minded also head-measurements, are on file at the Museum). There seems to be "a slight difference in the degree, but not in the kind of variability between the normal and feeble-minded." Such differences are due to "a general retardation effect during the first few years of life."

**Cobb** (C.) Some human habitations. (Nat. Geogr. Mag., Wash., 1908, XIX, 509-515, 3 fgs., 2 pl.) Treats of fishermen's camps, Shackelford Bank, North Carolina; Seminole Indian hut at Miami, Fla.; goat-herder's house in Texas; harvest huts (annually built) on the now drained lake of Sabii (Italy), prehistoric in type.

**Cross** (J. F.) Eskimo children. (So. Wkman., Hampton, Va., 1908, xxxvii, 433-437, 6 fgs.) Reprinted from the *American Missionary Magazine*,—author is missionary at Cape Prince of Wales, Alaska. Treats of affection for children, early child-life, plays and games, occupations of children, etc.

**Cross** (T. P.) Folk-lore from the Southern States. (J. Amer. Folk-Lore, Boston, 1909, xxii, 251-255.)

**Cubas** (A. G.) and **Maudslay** (A. P.) Plano hecho en papel de maguey,

que se conserva en el Museo Nacional de México. (An. d. Mus. Nac. de Arqueol., México, 1909, I, 49-54, 1 pl.) Treats of a plan on maguey-paper in the Mexican National Museum, evidently a plan of the western portion of the *barrios* of Tlalteolco, Cuexpopan and Moyotla of the old city of Tenochtitlán (Mexico).

**Davis** (J. B.) Two Cherokee charms. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 131-133.) Gives English texts of an ancient Cherokee (Oklahoma) "charm to destroy an enemy," done in the dark of the moon to cause the soul of the other to fade away, and of a charm for snake-bite. Also a few items of white folk-lore from Oklahoma (charm for burned child, charm to hive swarming bees).

— The liver-eater: a Cherokee story. (Ibid., 134-138.) English text only a tale of "Liver-Eater" or "Spear-Finger," a witch-story. The author is of Cherokee descent.

**Debenedetti** (S.) Excursión arqueológica á las nunas de Kipón, Valle Calchaqui, Provincia de Salta. (Univ. Nac. de Buenos Aires, Publ. Secc. Antropol., 1908, No. 4, 1-55, 35 fgs., map.) Gives results of archeological expedition in January, 1906, to the ruins of Kipón, 8 kilom. S. of Payogasta in the Calchaqui valley, and describes objects found. Circular, ellipsoid and amorphous graves, the first two categories being *pircadás*.

**Dixon** (R. B.) The mythology of the Central and Eastern Algonkins. (J. Amer. Folk-Lore, Boston, 1909, xxii, 1-9.)

**Dr Walter Lehmann's** Forschungen in Costa Rica. (Globus Brnschw., 1908, xciv, 367-368.) From letter of Oct. 27, 1908, giving brief account of results of investigations in Costa Rica,—archeological (Guanacaste, El Viejo, Sta. Barbara, etc.), ethnological (Chiripó and Bribri vocabularies obtained). Extensive archeological and ethnological collections were made.

**Fischer** (E.) Patagonische Musik. (Anthropos, Wien, 1908, III, 941-951.) Discusses the music of the 50 Patagonian songs recorded on the phonograph by R. Lehmann-Nitsche (q. v.): Tone, melody, rhythm, time,



- etc. The general range is tenor-baritone; scales mostly series of tones and half-tones; the melody declines; the composition is very simple; the value of the rhythm is uncertain.
- Fletcher** (A. C.) Standing Bear. (So. Wknn., Hampton, Va., 1909, xxxviii, 75-78.) Treats of *Monchunon-zhi*, or "Standing Bear" (d. Sept., 1908), the Ponca chief, who sued out a writ of *habeas corpus*, leading to the famous decision of Judge Dundy in 1879 that "an Indian is a person within the meaning of the law, etc."
- Flores** (C.) Modo de elegir esposa entre los indios naturales del pueblo de San Gaspar, Est. de México. (An. d. Mus. Nac. de Arqueol., Mexico, 1909, I, 59-66.) Brief account of the method of choosing a wife among the Aztec Indians of San Gaspar, south of Tzompahuacán, in the State of Mexico.
- Forsyth** (L. M. N.) Aztec ruins in southern Mexico. (Rec. of Past, Wash., D. C., 1909, viii, 145-154, 185-191, 5 fgs.) Treats of the ruins of Teotitlan del Camino and vicinity (El Fuerte, La Iglesia, mounds of Petlanco, Pueblo Viejo, Meija, etc.), San Martin (ruins, petroglyphs, caves, etc.) and objects found,—stone implements, gold and silver figures, ornaments, etc., pottery, clay figurines, etc.
- Fríc** (A. V.) Die unbekannten Stämme des Chaco Boreal. (Globus, Brnschw., 1909, xcvi, 24-28, 3 fgs.) Notes on the Karraim, Sotegraik, Angaité, Sanapaná, Moro (or Morotoko), Kurumro, Camakoko, etc., visited by the author. Account of Basébigi, "the Alexander the Great" of the Camakoko. From the Moro F. obtained wooden axes, articles of clothing and ornament (including wooden moccasins), war-flutes, etc.; and from the Kurumro a signal horn and a bone flute.
- Friederici** (G.) Die Squaw als Verräterin. Ein Beitrag zur Psychologie des Weibes. (Int. Arch. f. Ethnogr., Leiden, 1908, xviii, 121-124.) Treats of the rôle of the squaw or Indian woman as traitor in the relations of her people with the whites. Dutch in 1633; French (La Salle and Tonty) in 1679; English in 1763 (Pontiac at Detroit); Spanish (De Soto); English in 1776 (Cherokee at Watauga); in Mexico (Marina, the mistress of Cortez); in Darien (Fulvia the mistress of Balboa); in the Antilles and in S. America, several instances in early Spanish days. According to Dr F., the greater sensuality of the Indian women, who found the Europeans sexually more satisfying, was what often made traitors of them. Women's predilection for the new, strange, foreign, and the contrast between the life of the Indian squaw and that of the European female, also played a part.
- Furlong** (C. W.) Amid the islands of the Land of Fire. (Harper's Mo. Mag., N. Y., 1909, cxviii, 335-347, 10 fgs.) Contains some notes on the Yahgan Indians of Ushuaia, Tierra del Fuego, and on Wagein, a Tehuelche prisoner,—physical characteristics, etc. *Ushuaia* is said to mean "mouth of the bay" in Yahgan (p. 338). The number of aborigines in the Territorio del Magelhanes to-day is estimated at "not over 600" as compared with 10,000 fifty years ago.
- Gardner** (W.) Old races unearthed. (Amer. Antiq., Salem, Mass., 1909, xxxi, 77-79.) Gives results of investigations in September-November, 1906 of a mound in Douglas county, Nebraska,—portions of 9 crania and bones indicating as many skeletons were found. The lower level implements were crude, those of the upper level, with the crania indicating a higher type.
- Gates** (H.) Traces of a vanished race in Kandiyohi county, Minnesota. (Rec. of Past, Wash., D. C., 1909, vi, 155-162, 9 fgs.) Gives results of excavation in August, 1907, of mounds on east shore of Green Lake and account of objects found (skulls and other human bones, fragments of pottery, flints, etc.).
- Traces of a vanished race in Kandiyohi county, Minnesota. (Ibid., 102-108, 7 fgs.) Treats of the "summit mounds" on the shore of Green Lake, three of which have been opened, but one only adequately excavated, in 1907. "Fire altars" or hearths, calcined bones (none

- human), etc., were discovered. They may have been "signal-fire" or "torture mounds."
- Gates** (P. G.) Indian stone structures near Salton Sea, California. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 322-325.)
- van Gennep** (A.) Netting without a knot. (Man, Lond., 1909, LX, 38-39, 1 fg.) Points out a parallel for the knotless netting of the Angoni (described by Miss Werner) in fishing-nets of certain Indians of N. W. Brazil described and figured by Dr. Koch-Grünberg.
- Gensch** (H.) Wörterverzeichnis der Bugres von Santa Catharina. (Z. f. Ethnol., Berlin, 1908, XL, 744-759, 2 fgs.) Classified vocabulary taken down from Korikrá, daughter of the chief Kanyahama, killed by the Bugre-hunters; also texts of several brief songs. Dr E. Selser, who edited the vocabulary, furnishes (pp. 744-749) a brief ethnographical introduction.
- Giglioli** (E.) Il XVI Congresso Internazionale degli Americanisti a Vienna 8-14 settembre 1908. (A. p. l'Antrop., Firenze, 1908, xxxviii, 329-333). Résumé of proceedings, list of chief papers, etc.
- Gilder** (R. F.) The "Spanish Diggings," Wyoming. (Rec. of Past., Wash., D. C., 1909, VIII, 3-10, 6 fgs.) According to Mr G., "There is conclusive evidence that there was a vast population here at the time these quarries were worked," and there is no section of the entire world which can show any quarries of such magnitude as the 'Spanish Diggings.' Immense numbers of stone implements of jasper, flint, quartzite, etc., must have been begun or finished here. The author thinks the so-called "mound-builders" took most of the product of these quarries.
- Excavation of earth-lodge ruins in eastern Nebraska. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 56-79, 7 fgs., 6 pl.). See Hrdlička (A.).
- Giuffrida-Ruggeri** (V.) Die Entdeckungen Florentino Ameghino's und der Ursprung des Menschen. (Globus, Brnschw., 1908, xciv, 21-26, 2 fgs.) Résumés and discusses Ameghino's discoveries of fossil men and apes in the Argentine, Patagonia, etc., as set forth in his *Les formations sédimentaires du crétacé supérieur et du tertiaire de Patagonie*, published in the *Anales del Museo Nacional de Buenos Aires* for 1906. Also treats of the various theories of the characters of the most primitive type of man (Ranke, Hagen, Kollmann, Schwalbe, etc.). The great antiquity of the skulls of Miramar (*Homo pampaeus*, A.) etc., is doubted by G.-R., who differs also from Ameghino in other respects (the S. American origin of man, the recapitulation theory in extreme, etc.). Ameghino's views find support in Ranke and Kollmann. His view that the *Saimiri* is the direct descendant of the tertiary *Homunculidae* is more favorably viewed by G.-R., who holds a theory of the precocious and independent origin of man. According to G.-R., the Australian, in his bodily proportions, corresponds to the stage of the European youth.
- Un nuovo precursore dell' uomo. Il "Tetraprothomo argentinus." (Riv. d'Italia, Roma, 1909, XII, 137-147, 3 fgs.) Describes after Ameghino the *Tetraprothomo argentinus*, determined from a femur and atlas discovered in the fossiliferous stratum of Monte Hermoso, about 60 km. N. E. of Bahia Blanca, and discusses its position in the evolutionary series. As the name indicates, Ameghino places 3 successive genera between it and man,—*Tripurothomo*, *Dipurothomo* and *Prothomo*. Ameghino sees the evolution of man in S. America. The origin of such precursors of man G.-R. would attribute to "mutation" (De Vries).
- de Goeje** (C. H.) Beiträge zur Völkerkunde von Surinam. (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, 1-34, 20 pl., 30 fgs.) Gives results of expedition to Surinam (Kaliñas, Arawaks, Ojanas and Trios Indians): Physical character (old men of 50-60 years not rare among Trios), clothing and ornament (particularly in dances), villages, houses and furniture, canoes, food, weapons and implements, weaving, ornamentation and drawing (explanation of figures

- and designs, pp. 6-10; numerous face-paintings and original drawings), music (flute and dance melodies), mythology and folk-lore, shamanism, customs and usages (evil spirits, flood-legend, "cure" of medicine-men, death-festival,—text of song sung by women, other dances and festivals, wasp-test of youths), character of Indians, names (personal and tribal, geographical), etc. The illustrations are excellent. This article is a supplement to the author's previous monograph in Vol. xvii of the same journal. The description of the expedition has appeared in Vol. xxv, 2d s. of the *Tijdschr. v. h. Konink. Nederl. Aardrijksk. Gen.* (1908).
- Golder (F. A.)** Eskimo and Aleut stories from Alaska. (J. Amer. Folk-Lore, Boston, 1909, xxii, 10-24.)
- Hamy (E. T.)** Les voyages de Richard Grandsire de Calais dans l'Amérique du Sud, 1817-1827. (J. Soc. d. Amér. de Paris, 1908, n. s., v, 1-20.) Grandsire saw *gauchos* at Montevideo, traveled in Brazil, Uruguay, Paraguay, etc., and died on the banks of the Jary, among the Caioeira Indians.
- Les Indiens de Raselly peints par Du Viert et gravés par Firens et Gaultier (1613). Étude iconographique et ethnographique. (Ibid., 21-52, 6 fgs., 1 pl.) Treats of three interesting documents dating from 1613,—engravings by Firens and Gaultier after paintings by Du Viert of the "Topinambou" Indians from the island of Maragnon, brought to France by the Sieur de Razilly. At pp. 28-40 is reprinted the account of the return of de Razilly with these Indians, from the *Mercure françois* of 1617, with additions from Father C. d'Abbeville's *Hist. de la Miss. des Pères Capucins en l'Isle Maragnon* (Paris, 1614). The Indians in question (the portraits are here reproduced) numbered 6,—an old chief; a youth, the son of one of the principal men of the island; a youth of 20-22 years; two other youths of about this age; and another warrior of 38 years. The first three died sometime after their portraits had been made. Two types at least are represented among them. The three surviving were baptized at Paris in 1613.
- Harrington (M. R.)** Some unusual Iroquois specimens. (Amer. Anthropol., Lancaster, Pa., 1909, n. s., xi, 85-91, 3 fgs., 1 pl.)
- Archeology of Everglades region, Florida. (Ibid., 139-142, 2 fgs.)
- Among Louisiana Indians. (So. Wkmn., Hampton, Va., 1908, xxxvii, 656-661, 5 fgs.) Notes of visit in spring of 1908 to Chitimacha of Bayou Tèche (the makers of the best cane baskets in the United States; "rain making"); the Houma of Terrebonne parish (only 2 or 3 pure bloods left; language of Muskhogean stock spoken by just 2 old women); Koasati of Calcasieu parish (some 100 in number, still using their mother-tongue; blow-gun; weaving Spanish moss into saddle blankets); and Alibamu (a few live with the Koasati).
- Harsha (W. J.)** Social conditions on Indian reservations. (Ibid., 1909, xxxviii, 441-445, 4 fgs.) Notes on the results of the old wild life and the tribal usages surviving from the social organization born of it (e. g., "Indian giving," absence of orphans, intense tribal pride coming from crude socialism), effects of education, religion, etc., mescal eating, gambling, granting of land in severalty, marriage and divorce, etc. Gradual absorption of the red race by the white is predicted.
- Industrial conditions on Indian reservations. (Ibid., 1908, xxxvii, 557-566.) Notes on Indians of Warm Springs, Oregon, Apache prisoners at Fort Sill, Oklahoma, Saddle Mountain Kiowa, Arapaho of Washita River, Uinta Ute, effect of irrigation, Indians as laborers, etc. According to Supt. H., "altogether the industrial situation on the reservations is full of hope and promise."
- Hartwig (A.)** Ueber die Schädel-funde von Gentilar (Z. f. Ethnol., Berlin, 1908, xl, 957-960.) Brief account of discovery of mummied skeletons with grave-gifts of feathers, weapons, ornaments, baskets, pottery, etc. (no metal objects), at

Gentilar (now but an insignificant settlement of fishing Indians) in the *pampa tamuragal* of northern Atacama (Chile). Four skulls were presented by the author to the Anthropological Society. These remains indicate the presence of man in this region at a period when the land was fruitful and the environment not so harsh. The mummies were wrapped up in the skins of birds or in fabrics of vicuña wool, —the bird-skins and absence of metal distinguish the Gentilar finds from those of Quillagua.

**Heape (W.)** The proportion of the sexes produced by whites and colored people in Cuba. Abstract. (Proc. R. Soc., Ser. B, Vol. 81, London, 1909, 32-37.) Based on data of chief sanitary officer of Cuba for 1904-5-6. Treats of racial proportion of the sexes (white 108.44 m. to 100 f.; colored 101.12 m. to 100 f.), sexual ratio in legitimate and illegitimate births (whites illegitimate 104.4 m. to 100 f., legitimate 107.78 m. to 100 f.; colored illegitimate 96.76 m. to 100 f., legitimate 106.76 m. to 100 f.), breeding seasons (two sharply defined each year, simultaneous in both races), effect of breeding seasons on proportion of sexes (greatest excess of f. in both races at times of greatest fertility), limitation of effect of extraneous forces (heredity limits influence), effect of town and country life on sex ratio (higher proportion of f. born in towns).

**Henning (P.)** Estudio sobre la fecha "4 Ahau" y la cronología basada en ella. Escrito con motivo de la desobstrucción de la antigua Teotihuacan. (An. d. Mus. Nac. de Arqueol., México, 1909, 1, 25-48, 1 pl.) Argues that "the glyph *Ahau* "represents decidedly the face of Quetzalcoatl-Huracán, as, according to the aborigines, he appeared at the time of the *Ehecatl natiuh*."

**Herrerra (J. E.)** El verdadero reino de "El Dorado." (Rev. Histor., Lima, 1908, III, 124-128.) Notes on the gold-mines of the regions of Loreto and San Martin, the reality upon which grew up the legends of El Dorado, El Gran Paytite, La Casa del Sol, El Reyno de los Oma-

guas, El Imperio de Enin, Ambaya, Rúpac-Rúpac, etc.

**Herrick (E. P.)** Holy week and Easter in Cuba. (So. Wkmn., Hampton, Va., 1909, XXXVIII, 212-217, 4 fgs.) Written from Protestant point of view.

**Hervé (G.)** Les observations de J. Narborough sur l'anthropologie des sauvages de la Magellanique. (R. de l'éc. d'Anthrop. de Paris, 1908, XVIII, 390-392.) Reproduces, from the third book of de Brosse's *Histoire des navigations aux Terres australes*, the notes of Narborough (who in 1669-1671 visited the Straits of Magellan by command of King Charles II) on the savages of Elizabeth Is. and elsewhere in Fuegia. They are of considerable anthropological value. The English account of the voyage was published in 1694.

**Hrdlička (A.)** Contribution to the knowledge of tuberculosis in the Indian. (So. Wkmn., Hampton, Va., 1908, XXXVII, 626-634.) Résumés recent investigations by the author among the Menominee, Oglala Sioux, Quinaelt, Hupa, Mohave, and at the school at Phoenix, Arizona. The chief causes are hereditary taint in the young, development of pulmonary form from tuberculous glands or other tuberculous processes, facility of infection, exposure to wet and cold, influence of other than diseases of the respiratory tract (doubtful), dissipation, indolence, etc., want and consequent debilitation, depressing effect in non-reservation schools on the newly-arrived child of the numerous regulations in vogue, contact with white consumptives, etc. See for details the author's volume on this topic.

— Report on the skeletal remains [found in earth-lodges in Eastern Nebraska]. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 79-84, 1 fg.) See Gilder (R. F.)

**Humbert (J.)** Les documents manuscrits du British Museum relatifs à la colonization espagnole en Amérique et particulièrement au Vénézuéla. (J. Soc. d. Amér. de Paris, 1908, N. S., v, 53-57.) Notes on the famous Welser (1528-1566) Ms., letter of Juan de Urpin (1638), reports of governors, etc., Mss. relating to the

"Guipuzcoan Company of Caracas," etc.

**Ignace (É.)** La secte musulmane des Malés du Brésil et leur révolte en 1835. (Anthropos, Wien, 1909, IV, 99-105, 405-415, 3 fgs.) First part treats of the theology, liturgical rites (prayer, musical instruments, year) of the *Malés* or *Musulmis* (their own name), Mahometan negro slaves from West Africa in Bahia, Rio de Janeiro and Pernambuco, concerned in a revolt in 1835. Pt. II. gives the historical data of the revolt.

**Janvier (T. A.)** Legends of the City of Mexico. (Harper's Mo. Mag., N. Y., 1909, CXVIII, 434-440, 1 fg.) English texts only of Legend of the Callejon del Muerto (unfulfilled vow and results), Legend of the Altar del Perdon (tale of a miracle-picture), Legend of the Aduana de Santo Domingo (love story).

**Jetté (J.)** On the language of the Ten'a. II. (Man, Lond., 1908, VIII, 72-74.) Treats of the "emphasizers" (agglutinant roots, or suffixes, which are added to words in order to make them an object of special attention) *a*, *yü*, *rü*.

— On the language of the Ten'a. III. (Ibid., 1909, IX, 21-25.) Treats of "root-nouns," number-differentiation, construction of nouns, compound nouns, etc., in the Ten'a, an Alaskan Athapaskan tongue. "Root-nouns" are "short, monosyllabic or dissyllabic, exceptionally trisyllabic." The substitution of "equivalent phrases" for simple nouns is common. "Suffix nouns" are capable of all the constructions of "root-nouns." Apart from exceptional cases "the number of a noun is not expressed by a modification of the noun itself, but by a modification of the verb,"—this occurs in two ways.

**Kessler (D. E.)** The Indian influence in Music. (So. Wkmn., Hampton, Va., 1909, XXXVIII, 168-170.) The author seems to believe that the Ghost Dance music, the chant of the thunder-god, the swan ceremonial, the Omaha love-song, the lesser songs of the Plains Indians, the eagle ceremonials of the California tribes, etc., prove the origin of the American aborigines from "the sunken Atlantean continent," and that "the In-

dian holds within himself the records of a soul civilization which it is for us to carry over and restore, thus perpetuating the records of past intellectual achievement."

— The passing of the old ceremonial dances of the Southern California Indians. (Ibid., 1908, 527-538, 6 fgs.) Treats in detail of the seven days Eagle *fiesta* for the dead in honor of Cinon Duro, the last hereditary chief (d. 1907) of the Mesa Grande Indians of San Diego county.

**Kissenberth (W.)** Reisebericht vom Araguay. (Z. f. Ethnol., Berlin, 1909, XLI, 532-533.) Notes on visit to Cayapós and Carajás. K. obtained a fine ethnological collection of 450 objects, including Carajá masks, stone axes, lip-stones, wooden vessels, etc.

— Reisebericht. (Ibid., 261-262.) Notes on travel in Maranhão, 1908. K. secured a vocabulary of ca. 1000 words of the Guajarára, a Tupi tribe, now almost completely civilized, also a few phonographic records of songs, etc. From a village of Canella Indians 150 km. from Barra do Corda, some ethnographic notes, ethnological specimens, photographs, a small vocabulary, etc., were obtained.

**Koch-Grünberg (T.)** Indianische Frauen. (Arch. f. Anthrop., Brn-schw., 1909, N. F., VIII, 91-100, 3 fgs., 1 pl.) Treats of women and their life among the Kobéua, Desána, etc., of the region of the Içána and Caiarý-Uaupés region of N. W. Brazil. Initiation of girls, marriage-ceremonies (exogamy; polygamy comparatively rare; adultery very rare; divorce easy, where no children), position of women (rather high, and influence on husband, etc., considerable; their opinion esteemed, even in intercourse with foreigners, in trade, etc., sometimes practise "medicine"), Indian woman as mother (child-birth, ceremonial rites of parents, mother-love, death and burial), childhood (companionship of parent, imitation of elders, weaning, apparatus for teaching to walk, pets, toys, ornaments, behavior), woman as house-keeper, etc. A very sympathetic picture is drawn of Indian

home-life and of the rôle of woman in it.

— Die Hianákato-Umáua. (Anthropos, Wien, 1908, III, 952-982.) Concluding part of monograph on the Hianákato-Umáua Indians. Treats of relation of language to other tongues (brief comparative vocabulary, p. 953); grammatical sketch (noun, post-positions, suffixes, onomatopoeia, foreign loan-words; pronouns, verb, suffixes, negation, etc.) This language belongs to the Carib-bean stock.

— Frauenarbeit bei den Indianern Nordwestbrasilien. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 172-181, 2 pl., 13 fgs.) Treats of preparation of manioc (rasping, pressing out, etc.) and pottery making (forming, burning, varnishing), among the women of the Kobéua, Arawak, Tucano and other Indians of the Rio Cuduiarý, Içaná, Tiquié, etc.

— Der Fischfang bei den Indianern Nordwestbrasilien. (Globus, Brn-schw., 1908, xciii, 1-6, 21-28, 20 fgs.) Treats of fish-catching among the Indians of N. W. Brazil, particularly the region of the upper Negro and its great tributaries, the Caiarý-Uaupés, etc. Fishing with bow-and-arrow (methods of arrow-release, form, etc., of bow and arrows; children begin early with small bows), nets (of great variety large and small for fish, crabs, etc.), traps and weirs (for large and for small fish), the large traps, etc., are communal property; fish-poisons, etc.

— Jagd und Waffen bei den Indianern Nordwestbrasilien. (Ibid., 197-203, 215-221, 21 fgs.) Treats of hunting and weapons among the Indian (Caiarý Uaupés and Içána tribes, Kobéua, Buhágana, Macúna, Yahúna, Yabahána, Siusí, Umáua, Guariua, Desána, etc.). Bird snares and traps (used also for certain animals), war-clubs, shields, poison-tipped spears are described. Detailed account is given of the blow-pipe with its poisoned arrows, quiver, etc.—the weapon *par excellence* of these Indians. The Makú are also particularly skilful in the use of European firearms. The dance-

shields of the Caiarý-Uaupés region are artistically made.

— Einige Bemerkungen zur Forschungsreise des Dr H. Rice in den Gebieten zwischen Guaviare und Caquetá-Yapurá. (Ibid., 302-305, 2 maps.) Notes and criticisms on the account in *The Geographical Journal* (London), for 1908, of the travels of Dr Rice in the region between the rivers Guaviare and Caquetá-Yapurá, a country visited by K. in 1904. Rice's *Carigona* is a misprint for *Carijona*,—these Indians are the Carijona of Crevaux, the Umáua of Koch; his *Huilote*, another misprint for *Uitoto*; his *Anagua* may be for *Omagua*.

von Koenigswald (G.) Die Botokuden in Südbrasilien. (Ibid., 37-43, 2 fgs.) Treats (largely from personal observation and the author's ethnological collection) of the Botocudos of the region between the Iguassú and Rio Negro on the north and the plateaus of Sta. Catharina on the south, eastward to the Serra do Mar and westward to the Rio Timbó. Relations with the whites (*bugreiros* or "Indian killers"), warfare (pitfalls, etc.), life and activities, dwellings, hunting (bow and arrow, pitfalls, snares, slings, spears, etc.), weapons (powerful bows and arrows, wooden spears and clubs, bolas, etc.), pottery, weaving and basketry (in low state), navigation (canoes not known; rafts of *taquara*-skins; Botocudos good swimmers), etc. Von K. considers the Botocudos to be the remains of the *Carijós* of the writers of the 16th century and after. They number still several hundred.

— Die landesüblichen Bezeichnungen der Rassen und Volkstypen in Brasilien. (Ibid., 194-195.) Treats of the designations of races and peoples in the Brazilian vernacular,—list of terms, with explanations, applied to whites, Indians, Negroes, Asiatics and the various mixtures of all or any of these. To the people of the colonies in S. Brazil a European German is a *Deutschländer*. In the ignorant interior all non-Latin white foreigners are *Inglez* or *Americano*. As designating descendants of camp Indians *vaqueiro* in the north corresponds to *gaúcho* in the south.

*Creoulos* (creoles) are the descendants of the African slaves. Persons of mixed race possessing approximately three-fourths white blood are counted white. The terms applied to mixed bloods of various degrees of race and of intermixture are numerous. Of these *Mameluco*, *Cari-boca*, *Cabra*, *Cafuzo*, *Tapanhuna*, are of Tupi origin. To children of the variously mixed parents the term *pardo* is generally applied.

— Die Cayuás. (Ibid., 376-381, 6 figs.) Treats of the Cayuás ("wood men"), a Guaraní people of N. Paraguay and southern Matto Grosso. Name, language, physical characters, senses and disposition, food (chiefly game and fish; maize, wild-honey; *ahiva*, maize-drink; food boiled or roasted except fruits and honey), meal-times and festivals (songs and dances with *ahiva* or *chicha*), dwellings and furniture, plantations, weapons (bow and arrow, throwing-stick, spears, clubs, etc.), dug-out canoes, ornaments (necklaces, bracelets, lip-plug or *tembetá*, etc.), domestic and family relations (polygamy common, number of children per mother small), diseases (few) and death, religion (dim ideas of good and bad beings; fear of demons, etc.). Some outwardly Christian but inwardly heathen. The Cayuás have got along peaceably with the whites.

— Die Corôados im südlichen Brasilien. (Ibid., xciv, 27-32, 45-49, 26 figs.) Account of the Corôados of S. Brazil (now numbering several thousand on the central Rio Paraná), based on personal observations in 1903-1904. Situation and relations with whites, name, physical characters, dress and ornament, family life, position of women and children (much affection for young; marriages between Indians and whites common, with Negroes rare), division of labor (men build huts and prepare plantation), dwellings and furniture (earthen vessels, pots, baskets, nets, wooden mortars and pestles), fire-making, daily life, meals, food (chiefly meat, fish, maize), drink (intoxicating liquor from maize, dances and festivals (*kaingire* or combats; men's dances in festival huts), do-

mestic animals (monkeys, parrots especially), hospitality, sickness (aid of *kafangé* or medicine-man sought), death and funeral, religion (traces of early Catholic influence; belief in higher being called *Tapên*), mythology ("most Corôado myths are of modern origin," according to K.; the settled Corôados are nominally Catholics), chiefship, weapons (spears, clubs, bow and arrow skilfully used), ambushing, music (signal-horns, flute, rattle, drum, weaving, basketry and pottery (work of women)). Canoes are unknown.

— Die Carajá-Indianer. (Ibid., 217-223, 232-238, 44 figs.) Treats of the Carajá Indians (with one exception the illustrations refer to the Carajahis) of the central Rio Araguaia region of Brazil. History and contact with whites, language (women are said by Ehrenreich to use many expressions peculiar to them), counting (up to 20 on fingers and toes), tribal systems (numerous hordes: Carajahis, Javahés, Chambioás, etc.), physical characters (face "Mongolian" in aspect with advancing age), hair dressing (great hand-combs; bodily hairs extracted), tribal signs (blue-black circular scar on each cheek), lip-ornament (*tembetá* of mussel shell, wood or, rarely, polished stone), ear-rosette, senses well developed and early trained), industries and occupations (hunting, fishing, agriculture), plantations, turtle-hunting, hunting and fishing methods and "laws," prairie-firing, bee-hunting, tree-climbing, food (great eaters; dislike milk, cheese, butter, beef and flesh of all their own domestic animals; fond of fruits,—cultivate melons, pine-apples and bananas), drink (liquor made from manioc roots; cultivate tobacco), clothing and ornament (necklaces, armlets, anklets, feather-crowns, body-painting, etc.), festivals (very numerous), animal dances, mask-dances (in secret places forbidden to women), houses and furniture, domestic animals (*araras*, parrots; dog and cat from Europeans; all sorts of wild animals kept), inland journeys for weapon-wood, etc., weapons (bow,—festive bow used in ceremonies; characteristic arrows; fish and

turtle arrows; spears and clubs), musical instruments (few; horn as trumpet, gourd rattles, ankle-rattles in dances, etc.), canoes (made by men; broad paddle, ornamented), division of labor (pottery, weaving, basketry by women), social relations, chiefs (elected by all males of village; often shamans as well), crime and punishment (chief is judge), youth and marriage, position of woman (not servile), pregnancy and child-birth, childhood, disease and death, burial and mourning, religion (ideas of good and bad spirits; converted Carajás heathen at heart).

**Krause** (F.) Bericht über meine ethnographische Forschungsreise in Zentralbrasilien. (Z. f. Ethnol., Berlin, 1909, xli, 494-502, map.) Résumés results of investigations in the central Araguaya region in 1908. Notes on the Carajá Indians (habitat, houses, food, agriculture, physical characters, dress and ornament, weapons, pottery, art, song and music, woman's language with an intercalated *k* between two vowels, position of woman, *couvade* no longer in vogue, disease and "medicine," dance and other masks, songs taken on phonograph), Cayapos, etc. At the mouth of the Tapirape is a Tupi tribe, the Tapirape, and inland toward Sta. Maria, the Tapuyan Cayapo.

**Kroeber** (A. L.) Notes on Shoshonean dialects of southern California. (Univ. Calif. Publ. in Amer. Arch. and Ethnol., Berkeley, 1909, viii, 235-269.) Grammatical and morphological notes on Cahuilla, Agua Caliente, San Juan Capistrano, Gabrieléño, Serrano, Chemehuevi, Kawaiisu, Kern River, Giamina, with vocabularies of all except Kawaiisu, Kern River. The Giamina may have been a link between the Kern River and S. California Shoshonean. The Serrano dialects differ from one another more than was formerly believed. San Juan Capistrano is rather a subdivision or dialect of Luiséño.

— California basketry and the Pomo. (Amer. Anthropol., Lancaster, Pa., 1909, n. s., xi, 233-249.)

— The Bannock and Shoshoni Languages. (Ibid., 266-277.)

**Laval** (R. A.) El cuento del medio

pollo. Versiones chilenas del cuento del gallo pelado. (R. de Der., Hist. y Letras, Buenos Aires, 1909, xxxii, 526-538.) Gives 3 Chilean versions (from Concepción, Colchagua, Quilota) of the tale of the bald chicken, and compares them with the Araucanian and Argentinian stories reported by Lenz and Lehmann-Nitsche. In Chile are current the phrases: *Ser ó paracer una cosa el cuento del gallo pelado* and *ser ó paracer el cuento del gajo pelao*, used to indicate that a subject is never-ending, a tale too long, etc. See Lehmann-Nitsche (R.).

**Lee** (F. L.) Harvest time in Old Virginia. (So. Wkman., Hampton, Va., 1908, xxxvii, 566-567.) Recollections of 50 years ago.

— Christmas in Virginia before the war. (Ibid., 686-689.) Notes on Christmas doings (present-giving, dinner, toys, Noah's ark, song, etc.) on an old-fashioned plantation.

**Lehmann** (W.) Reisebericht aus S. José de Costa Rica. (Z. f. Ethnol., Berlin, 1908, xl, 925-929.) Notes on travels early in 1908, particularly in Guanacaste, etc.: Excavations at Sta. Barbara (Mexican style recognizable in pottery), El Viejo (pottery different from that of Sta. Barbara); stone-sculptures of Buenavista, El Panamá. During his three months stay in Guanacaste L. collected some 2,000 specimens, including gold objects from Sta. Barbara and La Virgen and several wooden masks from Nicoya. A Bribri vocabulary and mythological texts (Pittier's published material was tested) were obtained; also much Chiripó linguistic material.

— Reisebericht aus Managua. (Ibid., 992-993.) Notes of travel in Nicaragua and Costa Rica: Mexican influence marked in Ometepe; the Corobici (wrongly termed Carib) probably had a culture of their own (afterwards degenerating); Mosquitos and Sumos (vocabularies obtained); "foot-prints" on shore of L. Managua (these L. attributes to a quite recent formation, possibly a volcanic outbreak in prehistoric times).

— Reisebericht aus Managua. (Ibid., 1909, xli, 533-537.) Notes on expedition of 1908-1909 in the



Managua region. L. obtained a few words of the now extinct Chorotega or Mangua, data concerning the mask-dances of the Indians of Monimbó near Masaya with specimens of masks and musical instruments, vocabularies of the Sumo Indians of the Rio Bocay, and of the Ramas of Rama Key and Monkey Pt., some Mosquito and Carib mythological material, etc. According to L. the extinct Matagalpa is a dialect of Sumo.

— Der sogenannte Kalender Ixtl-xochitls. (Anthropos, Wien, 1908, III, 988-1004.) Gives Spanish text from Ms. in Paris National Museum (belonging to the Goupil collection) treating of the 18 monthly festivals of the Aztec year. Part of the Ms. may have been written by Ixtl-xochitl, a descendant of the kings of Tezcuco. Some of the glosses appear to be in a language unknown to Dr L.,—possibly a tongue of the province of Oaxaca.

**Lehmann-Filhés** (Margarete). Die letzten Isländer in Grönland. Eine isländische Sage. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 170-171.) Cites in German version, from Dr Jón Thorkelsson's *Thjóðsögur og munnmæli* (Reykjavik, 1899), an Icelandic legend concerning the last Icelanders in Greenland,—the massacre of the people of Veithísfjörður by the Eskimo of W. Greenland during church-service. The basis of the tale is a Ms. of 1830-1840 in the public library of Reykjavik discovered by Dr T. This legend, which doubtless is not all invention, informs us that the Eskimo settled on the W. Greenland coast in the region in question after the Icelanders.

**Lehmann-Nitsche** (R.). Patagonische Gesänge und Musikbogen. (Anthropos, Wien, 1908, III, 916-940, 10 pl., music, 8 fgs.) After résuméing previous literature of subject, gives accounts of author's phonographic records of songs and of the musical bow among the Patagonians (also its occurrence elsewhere in the world). Some 50 songs were recorded from Tehuelches in La Plata, the same who had been at the St. Louis exposition (see *Amer. Anthrop.*, 1905, 157). The music-bow

and its parts are described and figured (specimens are in the museums of La Plata, Berlin, etc.). The Tehuelches have probably borrowed their peculiar musical bow from the Araucanians, with whom it has possibly been the result of the combination of old European instruments, bow and flute.

— Quiére que le cuente el cuento del gallo pelado? Estudio folklórico. (R. de Der., Hist. y Letras, Buenos Aires, 1908, xxx, 297-306.) Gives text in Spanish of "the tale of the bald cock," as related by a countrywoman of the province of San Luis, Argentina. Also the Spanish translation of an Araucanian (from Lenz) "tale of a pullet." L. thinks the "bald cock" of this legend was some sort of pelican or cormorant. All that is now current of the tale is the inquiry of the children of Buenos Aires and Montevideo, "Would you like to hear the tale of the bald cock?" If the person questioned answers *Si quiero* (yes, I do), the interrogator replies, "I didn't tell you to answer *si quiero*, but *si quiere le cuente*, etc., and so on ad infinitum. The tale belongs with No. 80 of Grimm (and "Henny Penny," etc.) The refrain in question seems to be known also in Colombia and Venezuela and in Curaçao. In the Dutch island the formula is: *Bo ké mi contaboe un cuentu di gajj pilon?* See also Laval (R. A.).

**Leupp** (F. E.). Fighting tuberculosis among the Indians. (So. Wkmm., Hampton, Va., 1908, xxxvii, 586-592.) Résumés efforts of Government, etc. See Hrdlička (A.).

**Lindsey** (E. J.). Indians helping themselves. (Assembly Herald, Phila., 1909, xv, 68-70.) Notes on Indians of Ft. Peck reservation, Montana,—out of 1,710 only 480 are getting rations.

**Ling Roth** (H.). Moccassins and their quill-work. (J. R. Anthropol. Inst., Lond., 1908, xxxviii, 47-57, 1 pl., 19 fgs.) Treats of the moccassins (Kickapoo, Shoshoni, Apache, Hudsons Bay, etc.) and their ornamentation, in the collection of the Bankfield Museum, Halifax. The various methods of quill-work are discussed and the development of such decora-

tion indicated. The decorative use of quills on leather may have originated from basket work by fixation of the sharp ends. Direct sewing on is "a later development which may have originated with seed or bead work."

- Lowie** (R. H.) *The Chipewyans of Canada.* (So. Wkmn., Hampton, Va., 1909, xxxviii, 278-283, 3 fgs.) Notes (based on visit in 1908 to the L. Athabasca region) on habitat, occupation, dwellings (chiefly conical lodges "similar to the tipis of the Plains tribes, but smaller and of cruder construction"), birch-bark vessels, skin-dressing, transportation, hunting and fishing, social organization, religion (nominally Christian), amusements (favorite "hand-game"), etc.

— An ethnological trip to Lake Athabasca. (*Amer. Mus. J.*, N. Y., 1909, ix, 10-15, 4 fgs.) Notes on visit in summer of 1908 among Chipewyan Indians. These aborigines, not yet on reservations, still hunt and fish in primitive fashion about L. Athabasca, L. Claire and the Slave river. Culture much modified by influence of Catholic mission and Hudson's Bay Co. Have adopted a whole cycle of Cree myths, also Cree tea-dance. They exhibit the Athabaskan traits of great simplicity of organization and extraordinary susceptibility to extraneous influences.

- Lumholtz** (C.) A remarkable ceremonial vessel from Cholula, Mexico. (*Amer. Anthropol.*, Lancaster, Pa., 1909, n. s., xi, 199-201, 3 fgs.)

**McAfee** (C. B.) *Studies in the American race problem.* (*J. Afric. Soc.*, Lond., 1909, viii, 145-153.) Review and critique of A. H. Stone's *Studies in the American Race Problem* (N. Y., 1908), rather too favorable to the book.

**McClintock** (W.) *Bräuche und Legenden der Schwarzfussindianer.* (*Z. f. Ethnol.*, Berlin, 1908, xl, 606-614.) Gives German texts of legends of the Beaver-bundle (adoption), Seven Brothers (Great Bear), Lost Children (Pleiades), Scar-face (origin of sun-dance; Venus, Jupiter, Polar-star).

— *Medizinal- und Nutzpflanzen der Schwarzfuss-Indianer.* (*Ibid.*, 1909,

xli, 273-279.) Lists, with native, scientific and common names, uses by Indians, etc., a collection of herbs and plants now in the Carnegie Institute at Pittsburgh: *Materia medica* (38 titles), plants for ceremonials (3), berries and wild vegetables used for eating (14), perfumes (4), Black-foot names for flowers (7).

- Malin** (W. G.) *The Sac and Fox Indians of Iowa.* (So. Wkmn., Hampton, Va., 1908, xxxvii, 481-485, 4 fgs.) Notes on domestic life, burial ceremonies, religious ideas, etc. The "340 pure-blood Indians live on 3,000 acres of land," and many of them in very primitive style in typical wickiups, but more progressive ones in frame houses. Of their creation legend the author says, "they appear to believe and accept it as honestly and adhere to its teachings as faithfully as do their white brethren the Bible story of the Garden of Eden."

**Martinez** (J.) *The Pueblo of Taos.* (*Ibid.*, 1909, xxxvii, 500-503.) Brief notes on houses, dress, conservatism, agriculture and stock-raising, religion, etc. There is still a tendency to distrust the white men.

**Mena** (R.) *Caballos que trajeron los conquistadores.* (*An. d. Mus. Nac. de Arqueol. México*, 1909, i, 113-117, 7 pl.) Treats of the horses used by the Spanish Conquistadores of Mexico, their trappings, markings, etc. The representations of the horses of the Europeans in the Mexican native Ms. of the period enable one to identify the breed and this may be of value to horse-raisers to-day in selecting European animals to cross with the Mexican stock. The Conquistadores used "Andalusian" horses.

**Merriam** (C. H.) *Human remains in California caves.* (*Amer. Antiq.*, Salem, Mass., 1909, xxxi, 152-153.) Note on cave-remains in the Miwok country,—the human bones found must be ancient and belong to "a people who inhabited the region before the Mewuk came."

**Meyer** (J.) und **Seler** (E.) *Sechs mexikanische Wachspuppen.* (*Z. f. Ethnol.*, Berlin, 1908, xl, 960-961.) These wax-dolls probably belonged in some crib, as is the custom. The South European cribs and the Mex-

ican wax-dolls seem to belong together.

**Mills** (W. C.) Explorations of the Seip mound. (Ohio State Archeol. and Hist. Soc. Publ. in Archeol., Columbus, 1909, II, 1-57, 40 fgs.) Describes mound and its exploration, —site, charnel-houses, cremated and uncremated burials, graves—gifts, artefacts (ornaments, ear-rings, plates, axes, awls, etc., of copper; bone awls, needles, bear-teeth, bone gorgets, effigy eagle claws of bone; cut and polished human jaws; shell beads, ornaments, gorgets, drinking cup; flint knives and spears; bast fiber cloth, tanned skins; fragments of pottery; mica in blocks and also cut into geometric forms, etc.). From the 48 burials were secured "upwards of 2,000 specimens representing the highest art of prehistoric man in Ohio." The Seip mound is pre-Columbian, and belongs with the Harpersound mound.

**Moeller** (J.) Religiöse Vorstellungen und Zauber bei den Grönländern. (A. f. Religsw., Lpzg., 1909, XII, 409-411.) Cites from Mrs Rink's *Kajak-männer, Erzählungen grönländischer Seehundsfänger* (Hamburg, 1906) items concerning taboos, spirits of dead men (lost by accident and not found), ceremonies in connection with the killing of a bear and the disposition of the flesh.

**Moffett** (T. C.) Christian Indians in the making. (Assembly Herald, Phila., 1909, xv, 58-64, 6 fgs.) Notes on Digger Indians of California, Makah, Nez Percés, Dakota, Five Civilized Tribes, Pima and Papago, Mohave and Walapai, Navaho, Pueblo, Iroquois, Stockbridge (Mohican) Indians of Wisconsin, etc., indicating work accomplished and in progress.

**Moreira** (A. P.) Zur Kennzeichnung der Farbigen Brasiliens. (Globus, Brnschw., 1909, xciii, 75-78.) Treats of the colored population (negroes in particular) of Brazil, their condition, character, etc. This consists of products of the mixture of 1. Brazilian Indians. 2. Negroes from various parts of Africa (already crossed sometimes with Arabs, etc.). 3. Asiatics (natives of Portuguese India, etc.) and Chinese. 4. Crosses of these 3 with white Brazilians and

Europeans. The descendants of the Indian aborigines show the effect of the education of their ancestors by Europeans, as well as the result of alcohol, syphilis, tuberculosis, and other things due to white contact. No special type seems to have been developed in this *métissage*, and the same may be said of the Asiatic *mélange*. M. believes that lack of a sense of acquisition (laziness), immorality, and dishonesty (the three failings certain Negrophobes always emphasize) cannot be attributed to the Negroes of Brazil as a race,—these failings being not greater than those of the whites. Nor do they characterize the Mulattos. In Brazil both Negroes and Mulattos serve in all sorts of stations from those of manual labor to the professions (physicians, druggists, clergy, teachers, lawyers, merchants, engineers, etc.). One of the most noted teachers of Bahia, Florêncio, is a Negro. Among those having more or less Negro blood are: G. Diaz, one of the most famous of Brazilian poets; Rebouças, noted lawyer, and his son, a professor in the Polytechnic at Rio; Jekitinouha, great statesman; T. Baroretto, famous jurist, philosopher, poet and writer; Tavares, court-physician; Patricinio, one of the best of S. American writers; G. Crespo, Portuguese poet and deputy.

**Morice** (A. G.) The great Déné race. (Anthropos, Mödling-Wien, 1909, iv, 582-606, 4 pl., 14 fgs.) Treats in detail of habitations (summer dwellings of northern and western Déné, Apache lodges and Navaho summer houses; winter habitations; circular huts or tents), house-furnishings and etiquette, outbuildings; cooking and eating (unspeakable and queer dishes; methods of cooking; gourmandizing, food-preserving, drinking), smoking and snuffing, etc.

**Mythology of the Menominees.** (Amer. Antiq., Salem, Mass., 1909, xxxi, 10-14.) Creation and deluge legend, probably from Hoffman.

**von Nordenskiöld** (E.) Südamerikanische Rauchspeifen. (Globus, Brnschw., 1908, xciii, 293-298, 16 fgs.) Treats of the occurrence of tobacco-smoking in S. America at the time of the discovery and con-

quest; archeological evidence of the tobacco-pipe in S. America in pre-Columbian times (more evidence than is commonly thought, in the Argentine, Chile, Brazil, Colombia, Venezuela); distribution of the reed-form pipe (widely scattered in N., S. and Central America, and evidently a primitive form, ancient and pre-Columbian); distribution and development of the reed-pipe of reed and wood in the Chaco; development of reed-pipes of burnt clay in Rio Grande do Sul; the different types of angular pipes (the "monitor" pipe is common in Patagonia and Chile, but nowhere else in S. America), etc. The variety of pipes is much greater in N. than in S. America. Pipes are undoubtedly pre-Columbian in S. America, but tobacco-smoking was not so general until (as in N. America) the whites began to cultivate the narcotic. By the time of the Conquest tobacco-smoking in the Calchaqui region seems to have been suppressed by the use of coca. In Peru the use of coca seems to have prevented altogether the development of tobacco-smoking.

**Ostermann (L.)** The Navajo Indians of New Mexico and Arizona. (Anthropos, Wien, 1908, III, 857-869, 6 pl.) Present condition, organization (neither chiefs nor lawmakers), domestic life (simple and primitive, women largely independent, mother-in-law taboo), dwellings (winter and summer houses), character (resourceful beggars, hospitable, adepts in lying for personal advantage, skilful thieves in small things, honest upon honor, gamblers, fond of whiskey, curious, dignified, affectionate, patient), dress and ornament, sheep, stock-raising and farming, silver-work.

**Outes (F. F.)** Sobre el hallazgo de alfarerías Mexicanas en la Provincia de Buenos Aires. (Rev. d. Mus. de La Plata, Buenos Aires, 1908, xv, 284-293, 12 fgs.) Treats of three small terra cotta figures (human faces, part of head of coyote?) found recently at the Laguna de Lobos, Province of Buenos Aires. These objects resemble so strikingly certain figurines from San Juan de

Teotihuacan in Mexico, that O. does not hesitate to assign to them a Mexican origin, but offers no explanation for their presence (accident, doubtless, if really exotic) in Buenos Aires.

— **Ducloux (E. H.) and Bücking (H.)**. Estudio de las supuestas escorias y tierras cocidas de la serie pampeana de la Republica Argentina. (Ibid., 138-197, 6 fgs., 4 pl.) After careful consideration and examination (chemical, microscopical, etc.) of the alleged finds of fire-refuse and "terra cotta" at Monte Hermoso, the Barranca de los Lobos, etc., at various periods since 1865, and thought by some authorities to be human in origin (ashes of fire, bits of pottery), the authors conclude that the scoria-substance in question comes from andesite lavas, while the "terra cotta" is eruptive matter. There is no reason whatever to attribute them to man.

**Owen (L. A.)** Another paleolithic implement and possibly an eolithic from northwestern Missouri. (Rec. of Past, Wash., 1909, VIII, 108-111, 2 fgs.) Describes a paleolith and a yellow jasper eolith from "the glacial drift antedating the loess of a bluff on the Missouri river near Amizonia, about 8 miles from St. Joseph."

**Parker (A. C.)** Secret medicine societies of the Seneca. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 161-185, 14 fgs., 2 pl.)

— Snow-snake as played by the Seneca-Iroquois. (Ibid., 250-256, 2 fgs., 1 pl.)

**Payne (L. J.)** A word-list from East Alabama. (Bull. Univ. of Texas, Austin, 1909, Repr. Ser. No. 8, 1-3, 279-391.) Author says "I am convinced that the speech of the white people, the dialect I have spoken all my life, and the one I have tried to record here, is more largely colored by the language of negroes than by any other single influence. In fact, the coalescing of the negro dialect with that of the illiterate white people has so far progressed that, for all practical purposes, we may consider the two dialects as one" (p. 279). This article is reprinted from *Dialect Notes* (Cambr.), 1908-9, v. 279-288, 343-391.

**Peabody (C.)** A reconnaissance trip in Western Texas. (*Amer. Anthrop.*, Lancaster, Pa., 1909, N. S., XI, 202-216, 8 fgs., 1 pl.)

**Pearson (K.)** Note on the skin-color of the crosses between negro and white. (*Biometrika*, Cambridge, Engld., 1908, VI, 348-353, 1 pl.) Based on inquiries among medical men in the West Indies and photographs of mixed types. P. believes that "the suggestion that skin color 'Mendelizes' should not be vaguely made until some very definite evidence in its favor is forthcoming." Other characters (lip, hair, *alae nasi*, etc.) may fit the Mendelian theory closer than skin color.

**de Périgny (M.)** Les dernières découvertes de M. Maler dans le Yucatan. (*J. Soc. Amér. de Paris*, 1908, N. S., V, 95-98.) Résumés the account by T. Maler of the four groups of ruins discovered by him in the Usumasintla region in 1891 and revisited in 1905.

— Yucatan inconnu. (*Ibid.*, 67-84, 1 fg., 2 pl., map.) Gives results of author's explorations in the unknown region west of the Rio Hondo, etc. The ruins of Chocoha, Rio Beque (large edifice differing in architecture from those of N. Yucatan), Nohochna (named by author; different from those of N. Yucatan, resembling somewhat those of Rio Beque), Uoltunchi, Yaabichna (with hieroglyphs), Nohcacab (formerly an important place), etc. The names Chocoha (warm water), Nohochna (large house), Uoltunchi (rounded stone), Yaabichni (many rooms), Nohcacab, were given by M. de Périgny, the discoverer of these important ruins.

**Pierini (F.)** Los Guarayos de Bolivia. (*Anthropos*, Wien, 1908, III, 875-880, 2 pl.) First part of account of the Guarayo Indians of Bolivia, whose language serves to carry one over a large portion of that republic (according to Father P. the Guarayo "understand the tongue of the Sirionós"). A brief comparative vocabulary in Paraguayo (Guarani), Guarayo and Spanish is given (p. 876). The subjection of these Indians dates from 1793.

**Powhatans (The).** (*Amer. Antiq.*, Salem, Mass., 1909, XXXI, 147-149.)

Based on J. Mooney's article in the *Amer. Anthrop.*

**Preuss (K. T.)** Reise zu den Stämmen der westlichen Sierra Madre in Mexiko. (*Z. d. Ges. f. Erdk.* zu Berlin, 1908, 147-167, 6 fgs.) Gives account of author's visits of 7, 9 and 3 months respectively to the Cora, Huichol and "Mexicano" (Aztec) Indians of the western Mexican Sierra Madre, with brief descriptions of their villages and social life, ceremonials, dances, etc. (*mitote*, calabash-festival, *peyote*-dance, festival of field-cleansing), songs, myths and ideas about nature. Dr P. collected some 300 myths and legends (Cora 49, Huichol 69, "Mexicano" 175), besides many religious songs and some 2300 ethnological and ethnographic specimens (of which nearly 2/3 are of a religious nature).

— Ethnographische Ergebnisse einer Reise in die mexikanische Sierra Madre. (*Z. f. Ethnol.*, Berlin, 1908, XL, 582-604, 9 fgs.) Treats of Huichol, Cora and Mexicano, chiefly religion, mythology, folk-lore (German text of "Christ and the negroes," pp. 584-585; rain-song, p. 588; masks, ceremonial songs and paraphernalia, altars, soul-lore, songs for the dead, maize-roasting festival, representations of deities, cave of rain-goddess, arrow-offerings for sun, morning-star, earth-goddess, etc.; creation myth and song, pp. 601-603; feast of young gourds), etc. In the 19 months of his travels Dr P. collected 5000 pages of texts with interlinear translation.

— Ein Besuch bei den Mexicano (Azteken) in der Sierra Madre Occidental. (*Globus*, Brnnschw., 1908, XCIII, 189-194, 1 fg.) Dr P. stayed 3 months of 1907 in the "Mexicano" (Aztec) town of S. Pedro in the western Sierra Madre. Notes on dance of new maize-ears and winter-festival (compared with those of the Cora and Huichol), folk-medicine, etc. German text (p. 192) of myth of ascension of evening star, with comments.

**Reid (M. W.)** Calumet. (*Rec. of Past*, Wash., 1909, VIII, 97-101, 2 fgs.) Notes on cultivation of tobacco and use of calumet by Iroquois, etc. De-

scribes granite calumet found on the bank of the Savannah river (in the Cherokee country) in August, 1908, which the author is inclined to claim as "the largest Indian stone pipe in America," and probably "the Johnson-Iroquois calumet," given in 1758 to the Cherokees at the council at Ft. Johnson, N. Y.

**Rivet** (P.) La race de Lagoa-Santa chez les populations précolombiennes de l'Équateur. (Bull. Soc. d'Anthrop. de Paris, 1908, v<sup>e</sup> s., IX, 209-274, 3 pl., 11 fgs.) Detailed study of 17 (out of a total of 101 normal skulls, or 16.83%) skulls from Paltacalo in Ecuador, of the Lagoa-Santa type with discussion of the past and present distribution of that type in S. America. The burial place is pre-Columbian and very old. Dr R. holds that the "fossil type" of Lagoa Santa is represented strongly on the Pacific coast, and its influence is discernible over almost all parts of S. America, and even in S. California, etc. (various authorities find the Lagoa Santa type in the man of the *Sambaquis*, Botocudos, various peoples of the Argentine, Tierra del Fuego, etc.). Dr R. attaches to it also the skulls of Arrecifes and Fontezuelas. This typical paleo-American race is hypsidolichocephalic with small cranial capacity, non-retreating forehead, prominent supraciliary arches, broad and low face, leptorhine nose, mesome orbits, strong bony structure, low stature, etc. From the north came a mesaticephalic or sub-brachycephalic race (represented now by Carib and Arawak) which mixed with the Lagoa-Santa. Another brachycephalic race occurs in the Argentine, etc. In the discussion M. Bloch set forth the view that these paleo-Americans had Papuan affinities.

**Robelo** (C. A.) Diccionario de Mitología Nahoá. (An. d. Mus. Nac. de México, Seg. Ep., 1908, v, 337-557.) Concluding sections, *Tonacateuhli-Zacatonli*, of dictionary of Nahuá mythology. The longest articles are: *Tonalamatl*, *Tonatiuh*, *Totec*, *Toxcatl*, *Trecena* (*Trecenario*), *Tula* (pp. 386-396), *Veintena* (408-445), *Victimas* (446-461), *Xiuhte-*

*cutli* (475-482), *Xocohuetzi*, *Xochicalli*, *Xochiquetzalli*, *Yoahteuctin* (535-545).

**de la Rosa** (M. G.) Estudio de las antigüedades peruanas halladas bajo el huano. (Rev. Histor., Lima, 1908, III, 39-45.) Treats of prehistoric objects found beneath the guano of the Peruvian islands (Chincha and Guañape, Macabi, Lobos) in 1869-1872, some of them at a depth of 30 meters. Among these remains are idols and utensils of wood and clay, paddles, mummies, masks of gold, gold and silver objects, etc. It might be argued that the civilization represented here was "as old as the Egyptian."

— Les Caras de l'Équateur et les premiers résultats de l'expédition G. Heye sous la direction de M. Saville. (J. Soc. Amér. de Paris, 1908, N. S., v, 85-93.) Résumé et critique of M. H. Saville's *The Antiquities of Manabi* (N. Y., 1907). M. de la Rosa prefers "Antiquities of the Caras." The "stone seats" he considers to have been "sacrificial altars" used in the Cara "open-air temples." The Caras played an important rôle in the S. American culture of this region.

**Ross** (D. E.) A season with the Indian in the hop-fields. (So. Wkmm., Hampton, Va., 1909, xxxviii, 481-485, 5 fgs.) Notes hop-picking by the Indians of northwestern Washington. The author is a member of the Clallam tribe.

**Roth** (W. E.) Some technological notes from the Pomeroon district, British Guiana. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 26-34, 10 pl.) Treats of the splitting of the strand and preparation for plaiting the cassava-squeezer and "Arawak fan," with explanation of technical terms, processes, account of materials employed, etc. In the Arawak fan, the "saw-fish," "wish-bone" and "sting-ray-gill" patterns are described. The excellent plates make clear the process of construction.

**Sapper** (K.) Die Aussichten der Indianerbevolkerung Guatemalas. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, vi, 44-58.) Treats of the ethnological-sociological and economic con-

dition (work and wages; family and economic situation; events of 1903-1906,—military service and results,—and their influence on the Indians, especially in Vera Paz, in Alta Vera Paz in 1905 10% of the Indian population are said to have died), etc. Dr S. asks for more attention to economic conditions in ethnologic investigations.

**Schell (O.)** *Die Ostgrönländer.* (Globus, Brnswgw., 1908, xciv, 85-88.) Gives data concerning the Eskimo of Angmagssalik from a diary kept by the missionary Rüttel during August, 1903-Sept., 1904. Habitat and climate (thunder and lightning are thought to come from the moon), dependence on environment, hunting on land and sea, family life (divorces frequent, polygamy common; sometimes 2 rightful wives with concubines and even "exchange wives"; several families often live in one house); blood-revenge; birth and death; fear of spirits of the dead; disease and death (many superstitions; cure of man torn by bear); *angakok* still in repute, masks, amulets, etc. At the Danish Colonial Exposition at Copenhagen in 1905 many art and industrial productions of the East Greenlanders (wood-carvings, wooden-maps, bone knives, etc.) were exhibited. European influence is very noticeable.

**Seler (C.)** *Mexikanische Küche.* (Z. d. Ver. f. Volksk., Berlin, 1909, xix, 369-381, 3 fgs.) Treats of Mexican (white and Indian) foods and drinks, their preparation, etc.: Maize (tortilla and varieties, atole, tamales, pozol, etc.), frijoles, chile in great variety, mole, olla (puchero or cocido), tasajo, fruits of many sorts, cacao, chocolate, etc.), pulque, etc. Also kitchen-utensils. The author might have referred to the paper of Bourke on "Folk-Foods of the Rio Grande" in the *J. Amer. Folk-Lore.*

**Seler (E.)** *Vorlage einer neu eingegangenen Sammlung von Goldaltertümern aus Costa Rica.* (Z. f. Ethnol., Berlin, 1909, xli, 463-467, 2 pl.) Treats of prehistoric gold objects from El General and jadeite objects from Matina and Lagartero, Costa Rica, now in the Royal Berlin Museum (Lehmann collection,

etc.). The gold objects are figures of "eagles," bats, human-headed figures, spiders (sometimes double-headed), fish, salamander, monkey, etc. The Museum has also 2 gold masks from Vije in Colombia.

— *Die Tierbilder der mexikanischen und der Mayahandschriften.* (Ibid., 209-257, 381-457, 414 fgs.) Treats of all figures of animals in the Mexican and Maya Mss., on monuments, etc., and their relation to religion, mythology, etc. The third part of this detailed monograph is to follow. See Stempell (W.).

**Skinner (A.)** *The Cree Indians of Northern Canada.* (So. Wkmm., Hampton, Va., 1909, xxxviii, 78-83, 4 fgs.) Notes based on visit in summer of 1908. Treats of life and trade at posts and forts. Here "one may see every degree of intermixture of white and Indian blood", and "after the second generation in this land the white blood tends to disappear in the Indian."

— *The Iroquois Indians of Western New York.* (Ibid., 206-211, 5 fgs.) Notes on history, false-face dance of the false-face society of the Senecas, "Long House," etc.

**Smith (H. I.)** *Modoc veterans to return home.* (Ibid., 450-452.) Brief account of Modoc war and removal of prisoners to Oklahoma. Of the 152 banished in 1873, but 49 survive to take advantage of the recent act of Congress permitting their return to their former home in Oregon.

**Speck (F. G.)** *The Montagnais Indians.* (Ibid., 148-154, 6 fgs.) Notes on Indians of Pointe Bleue, Lake St. John, Que.: Dwellings (mostly tents; also some log and frame houses), card-playing, clothing (women more conservative; dress of men "very little different from that of the ordinary French Canadian habitant"), Catholic mission, trade (keeps the Indian in debt), etc.

— *Notes on Creek mythology.* (Ibid., 9-11.) According to S. the chief features are culture-hero and animal trickster myths, genesis myth, fire-stealing, magic flight, race of slow and swift "tar-baby," abandoned child, "imitation of host," monster invulnerable save in one

spot, migration legend. Creek mythology conforms largely to the general American type and to that of the Southeast.

— Notes on the ethnology of the Osage Indians. (Trans. Dept. Arch., Univ. of Penn., Phila., 1907, II, 159-171, 1 fig.) Gives results of visit to Osages of Oklahoma in the winter of 1908: Houses and furnishings, cradle-board, clothing and ornament, hair-dressing and head-gear (elaborate), tattooing (both sexes), secret religious society (7 grades of membership, feasting, face-painting and tattooing), social groups (gentes with tattoos, rules and ceremonies of their own; war and peace sides; paternal descent; named after animals, supernatural objects, etc.; groups possibly endogamous), marriage (both purchase and capture), mourning and offerings (war-dance, "ceremonial of securing an offering to pay for the entrance of a human soul into the future life"), visiting ceremony (giving away ponies and other property); green corn dance; "mescal religion" (introduced about 5 years ago from the S. W. by an Indian named Wilson,—has induced Indians to give up whisky-drinking). The Osage number now some 1,700 (about 800 half-bloods).

**Starr (F.)** Indian music and records of Iroquois songs. (Amer. Antiq., Salem, Mass., 1909, xxxi, 29.) Notes need of making hard records from soft records now in existence, for individual students.

**St. Clair, 2d (H. H.) and Frachtenberg (L. J.)** Traditions of the Coos Indians of Oregon. (J. Amer. Folk-Lore, Boston, 1909, xxii, 25-41.)

**Steele (J. N.)** Navajo notes. (Assembly Herald, Phila., 1909, xv, 71-75, 2 fgs.) Brief description of houses, graves, etc., interviews of missionaries with chief Johnnie, a noted medicine-man; also with chiefs Tyona and Many Horses.

**Stefánsson (V.)** The Eskimo trade jargon of Herschel Island. (Amer. Anthropol., Lancaster, Pa., 1909, n. s., xi, 217-232.)

**Stempell (W.)** Die Tierbilder der Mayahandschriften. (Z. f. Ethnol., Berlin, 1908, xl, 704-743, 30 fgs.)

Treats of figures of animals (monkey, jaguar, puma, dog, bear, hare, agouti, peccary, deer, mammoth(?), armadillo, opossum, parrot, eagle, owl, vulture, turkey-buzzard, raven, quetzal-bird, turkey, sea-swallow(?), pelican, alligator, tortoise, lizard, rattlesnake, boa, frog, fish, bee, scorpion, snail, etc. At pp. 739-742 is a list of figures of animals and parts of animals occurring in the Dresden Ms., Codex Troano, Codex Cortesianus, Codex Peresianus. S. thinks possibly the member of the Cervidae represented may be an extinct species, and rejects Brinton's explanation of the "elephant-trunks" as "tapir snouts." See Seler (E.)

**Strasny (G.)** Volkslieder und Sagen der westgrönländischen Eskimo. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1909, LI, 327-335.) Gives German versions only of some 16 songs (spring, evening, mountain, hunt, love, cradle, drinking, etc.) and a few brief legends, obtained in 1906 from men and women of the settlements on the West Greenland coast (Upernivik, Umanak, Jakobshavn, Igdlorsuit, Nugsuak, Egedesminde, Präven). These songs and many more were originally recorded in Eskimo by the phonograph and then rendered into Danish from which the German version was made. The 12,000 Greenland Eskimo are coming more and more under white influences. To their own primitive drum have been added the harmonica and fiddle introduced by the Danes. Fear of being laughed at is a hindrance to record of tales and songs. The Greenlanders are fond of alcoholic drinks; even the formol in the alcohol for preserving specimens did not make it proof against their attacks. The drinking-song cited shows, of course, Danish influence.

**Stutzer (O.)** Sommertage in Alaska und Yukon. (Globus, Brnschw., 1909, 277-281, 297-300, 10 fgs.) Account of visit to Yukon and Alaska in summer of 1908. No anthropological data.

**Survivals** of pagan beliefs among the Indians of South California. (Nature, Lond., 1909, LXXIX, 295-296.)



Résumé of Miss C. G. DuBois's paper on the Luiseño Indians.

**Tatevin** (C.) De la formule de salutation chez les indigènes du Brésil. (Anthropos, Wien, 1909, IV, 139-141.) Gives native terms for such greetings as "Good day!" etc., in the speech of certain Indians of Amazonas, Brazil.

— Préface à un dictionnaire de la langue Tapihiya, dite Tupi ou *neēngatu*. (Ibid., 1908, 905-915.) Father T. is composing a grammar and dictionary of "the Tupi, *neēngatu* (good language), *neē* (language) *awa neē* (language of men), or universal language of Brazil (Portuguese 'lingua geral Brasileira'), and this preface discusses in general the language and its nomenclature. Some of the derivations offered are hardly acceptable. He thinks the Tupi and Tapuya have one origin and derives Tupi from "*Tapihiya* or *Tapuya*."

**Thwaites** (R. G.) Local public museums in Wisconsin. (Bull. Inf. No. 43, State Hist. Soc. Wisc., 1908, 1-24, 20 fgs.) Of anthropological interest are the ethnological collections of the State Historical Society at Madison, the collections of Indian knives and arrow-heads at Appleton (Public Library), Oshkosh, etc., of Indian bead-work at Superior (P. L.). Also the Green Bay Historical Society's Schumacher archeological collection. The local museums contain likewise numerous relics of the French régime and early pioneer days.

**Uhlenbeck** (C. C.) Die einheimischen Sprachen Nord-Amerikas bis zum Rio Grande. (Anthropos, Wien, 1908, III, 773-799.) Lists with descriptive notes and bibliographical references the linguistic stocks of the American Indians north of Mexico. Dr C. follows the Powellian nomenclature, except that he makes an "Aztecoid" to include Shoshonean and Piman with the Sonoran tongues, thus dropping Shoshonean as a family-name, and the Wailatpuan is classed with the Shahaptian. In many cases the literature is brought fairly down to date (under Athapascan, e. g., there is a reference to the *American Anthropologist* for 1907), but if this monograph is

intended to supplant or be substituted for Powell's, the bibliography needs to be extended in various places, e. g., Moquelumnan, Pujunan, Kulanapan, Shastan, Wakashan. For the Kitunahan Powell alone is cited.

**Wadsworth** (The) paleolith. (Rec. of Past, Wash., 1909, VIII, III-III, 1 fg.) Brief account of flint implement from gravel pit on west side of the river Styx in Wadsworth township, Medina co., Ohio,—possibly from the undisturbed gravel contemporaneous with that of Newcomerstown, O.

**Washington** (F. B.) Notes on the Northern Wintun Indians. (J. Amer. Folk-Lore, Boston, 1909, XXII, 92-95.)

**Waterman** (T.) Analysis of the Mission Indian creation story. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 41-55.)

**White** (R.) Making an individual of the Indian. (So. Wkman., Hampton, Va., 1909, XXXVIII, 314-316.) Shows how "this new individual, Indian only in blood and tradition, has come to supplant the stall-fed, reservation Indian." The modern Indian was made possible through the Acts of 1887 and 1901.

— The great mystery. (Ibid., 1908, XXXVII, 679-681.) Notes on the religious ideas of the Indian, who, according to the author, "has always believed in one Supreme Being, whom he calls the Great Mystery, because he cannot understand him."

**Will** (G. F.) Songs of western cowboys. (J. Amer. Folk-Lore, Boston, 1909, XXII, 256-263.)

— Some observations made in Northwestern South Dakota. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 257-265, 8 fgs.)

**Wilser** (L.) Spuren des Vornmenschen aus Südamerika. (Korr.-Bl. d. D. Ges. f. Anthr., Brnnschw., 1908, XXXIX, 124-125.) Treats of the cervical vertebrae (atlas) of the *Homo simius* (Ameghino) of Monte Hermoso and other evidence of the "precursor of man" in S. America. W. regards Ameghino's theory of the S. American origin of man as quite untenable, and seeks the place of origin in the Arctic region (America-Asia).

- Das Alter des Menschen in Südamerika. (Globus, Brnschw., 1908, xciv, 333-335.) Discusses the age of man in S. America as set forth in the theories of Ameghino and Arldt (in his *Tierwelt und Erdalter*, 1908), etc. W. holds that both in N. and S. America man is a comparatively recent comer, and Ameghino's theory of the origin of apes and man in Patagonia contradicts the facts of geological and biological evolution.
- Wilson (R.)** Is the prevalence of tuberculosis among Negroes due to race tendency? (So. Wkmn., Hampton, Va., 1908, xxxvii, 648-655.) Statistical study with conclusion that "environment and ignorance, and not innate tendency, are the chief factors in the production of tuberculosis among these people."
- Wintenberg (W. J.)** Discovery of a stone cist in Ontario. (Rec. of Past, Wash., 1909, viii, 75-76, 1 fg.) Brief account of the only stone cist (near Streetsville) in Ontario, discovered in the fall of 1906. It seems to be the work of man, but no human remains of any sort were found.
- Wright (G. F.)** The new Serpent Mound in Ohio. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., xi, 147-149, 1 fg.)
- Zaborowski (S.)** Les métissages au Mexique d'après M. Engerrand. (Bull. Soc. d'Anthr. de Paris, 1908, v<sup>e</sup> s., ix, 712-716, 3 fgs.) Gives extracts from letters from M. Engerrand, a Belgian savant in Mexico, concerning the mixture of races in Yucatan (the illustrations represent men and women at the hacienda in Ticul). In the country between Chanchucmil and Celestun, on the borders of the State of Campeche, E. has seen "working together in the forests, and all dressed alike, Maya, Chinese, and *Corean* children." Yaqui Indians from Sonora and Negroes mingle with the Maya, with whom Spanish mixture is of old date. German immigrants of years past have added to the possibilities of *métissage*, particularly in Guatemala. See Blanchard (R.)
- "Zwei Jahre unter den Indianern."** (Globus, Brnschw., 1909, xcv, 182-185, 4 fgs.) Notes on the first volume of Dr Theodor Koch's *Zwei Jahre unter den Indianern; Reisen in Nordwestbrasilien 1903 bis 1905* (Berlin, 1909), the record of a "born ethnological explorer," who has been "an Indian among the Indians."